

A
Garden of spi-
rituall Flowers.

PLANTED BY

{ R. R. o. }

{ R. i. Gree. }

{ Will. Per. }

{ M. M. }

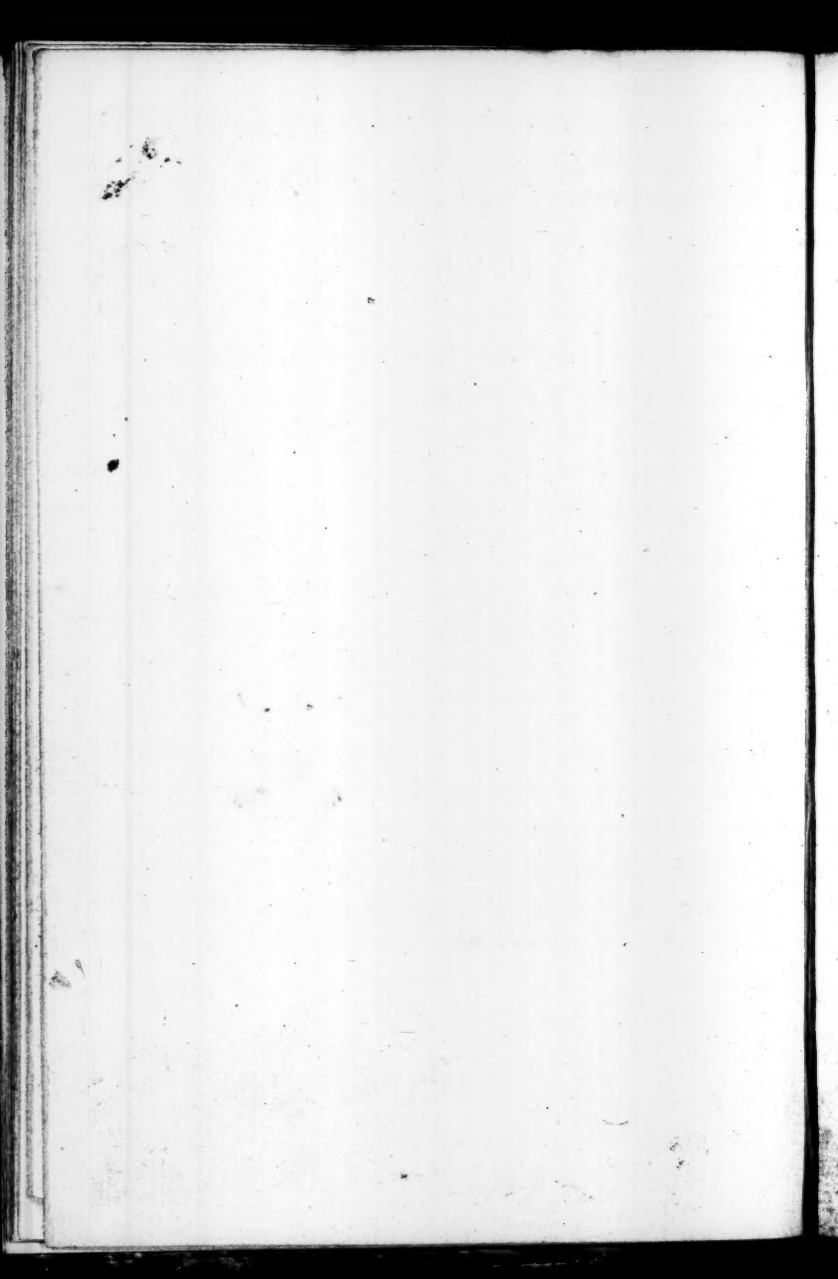
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A Direction vnto true hap-
pinesse, standing of three parts: pub-
lished especially for the vse of those
that haue heard the same handled
in the course of the
Ministerie.

Admonition to the Reader.



*Pray thee (gentle Reader)
first learne to vnderstand
this Direction, examining
it in euery poynt, so that
thou finde it true, and agreeing with
the holy Scripture. Then consider how
thou likest and allowest of it. Both
which if thou doest, thou shalt easily
finde and feele the whole worke vpon
thee, as it is to be desired. The first
part by diligent meditation, will hum-
ble and bring thee low in thine owne
sight, and raise in thee a true sorrow*
A 2 of

To the Reader.

of heart, by seeing thy deadly miserie. The second part, by the working of Gods Spirit, shall settle thee in most cleare safety and peace, by seeing thy selfe deliuered from the same miserie. The third part, will shew thee how to change thy life, and conforme it vnto the will of God, and giue thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former parts, neuer set vpon the third. And although thou attaine to the vse of them both, yet shall it be meet for thee to prooue thy selfe daily by them, that thine estate may be found good indeed, and after make the third part in stead of a daily direction for thee, untill thou see thy selfe reformed, and made like vnto it; which is the true vse of it. For he that is come to repentance in truth, must make daily vse of them all three.



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The First part.



Very one that will be saued,
must first know and be per-
waded in heart of his mise-
rable estate, laide foorth
in these eight poynts fol-

lowing, and be truely humbled thereby.

1 That we were created happy in the
loynes of *Adam*: which happinelle he
lost by his fall and we through him, and
so are brought to vtter miserie.

2 That this our miserie consisteth
first, in our guiltinelle by *Adams* trans-
gression, and our owne both originall
and actuall sinnes: and secondly, in the
desert and punishment thereof, which is
dearth temporall of the body, and eternal
both of body and soule; with all the ca-
lamities that appertaine to them doth.

Rom. 5. 12

Gen. 1. 6.

Ephc. 4. 24

Ephc. 2. 1.

2. 3.

Rom. 5. 12

Psal. 51. 5.

Tit. 3. 3.

Rom. 5. 12

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Deut. 27. 3 That our sinfulness is such, as it continually defileth all our actions, our thoughts, words and deeds; and that the punishment, which is Gods curse, is such, as lyeth vpon vs alwayes, and in all places; so that vvee are nothing but a lump of sinne, and vnder the wrath of God continually.

Mat. 16. 26 4 That no man is able to satisfie for his sinne, to appease Gods wrath, and to come out of this miserie, by any thing that he can doe, or that may be done by any other man for him. And that none is able to beare and ouercome the intollerable vvaight of that curse of God, vvhich hangeth ouer him for his sinne.

1 Pet. 4. 18 5 That they which know not this, still goe forwards in it vwithout trouble of minde, thinking their case good enough. They that onely know it, being full of poyson and rebellion, for the most part rage against the doctrine thereof, and become more greedy to go on in all euill, when they see their sinne forbidden; or at least they abide still in it. But if any be pricked in conscience, and

Rom 7. 8.

Act. 2. 37.

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and humbled by this, he maketh a right and profitable vse of it ; as shall be seene in the sixt poynt.

6 That seeing it is thus vvith men ; they who haue not mourned, and yet see they haue cause, must sorrow and weepe, turning their laughter into wayling, and their ioy to heauinesse, till they see themselues deliuered from this woe ; for they are not to be ignorant, that there is hope.

7 That to attaine this mourning, (vvhich is hardly wrought in vs) these meanes, and such like, are to be vsed.

✠ That vvee harden not our hearts in hearing the Law, but suffer it to vvorke vpon vs. 2. To be willing to examine our hearts and liues for the finding out of some speciall sinnes : and vvhen wee see them, we doe not lightly passe them ouer and confesse them, but aggrauate them to humble vs. 3. That wee consider the greatnesse of the punishment, with the eternitie thereof. 4. An holly despaire of any remedie from our selues, or any other creature. 5. A perswading of our selues, that many are

Act. 2. 37.

Ioel 2. 12.

13.

Iam. 4. 9.

Psal. 95. 7.

Psal. 4. 4.

1 Sam. 15.

Dan. 9. 5.

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Luk. 16. 26

Psal. 90. 12

1 Cor. 11.

32.

James 4. 14

Heb. 12. 20

27.

1 Sam. 7. 1.

Act. 2. 37.

Mat. 11. 28.

Math. 9. 12

1 King. 21

Mat. 27. 5.

damned for those sinnes which wee liue in. 6. That we weigh and consider our mortalitie in this life, and the vncertain-
tie of our death; 7. And finally, vse all
the afflictions vvhich God layeth vpon
vs vnto this end.

8 That this mourning and sorrow-
ing for sinne, & the woe it hath brought
vpon vs, cannot appease Gods wrath
towards vs: but is required of all vnbe-
leeuers, to breake their hearts, and cause
them to lament after God; not to iustifie
them before God, but to make them
fit to receiue the Gospell, and prepare
them to heare his voyce that saith: Come
vnto mee all yee that trauell, and are la-
den, and I will giue you rest. For al-
though men cannot make account of
the remedie, except they feele their need
and misery; yet if any rest in this sor-
row, and seeke not the remedie follow-
ing, in the next part, hee shall neuer be
happie: For it shall eyther vanish and
be forgotten in time, leauing no Fruit
behinde, or driue them to vtter despair-
ing.

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The Second part.

HEe must know and be perswaded, that he is as fully and clearely restored vnto happinesse, as he was deeply plunged into miserie: which is declared in the eight poynts following.

1 That G O D hath provided a remedie against all this miserie, by which vvee may be set free from it. This remedie is perfect satisfaction, and perfect righteousness; vvhcreby onely vvee may be freed from death, and restored vnto life: so as Gods iustice may be fully answered, all our sinnes forgiven, and wee adopted vnto euerlasting life.

2 That this remedie is not to be found but onely in Christ Iesus, vvhoe being both God and Man, hath in our Nature, suffered the punishment due vnto our Sinnes, to deliuer vs from the same, and fulfilled the righteousness of the Law, to iustifie vs before God: and so deliuering vs from sinne and death, hath restored vs to righteousness and

Iohn 3.16.

1 Tim. 1.

14.15.16.

Mat. 1.21.

1 Pet 1.18

1 Ti. 2.16.

Act. 4.12.

Esa. 53.5.

Rom. 5.18

1 Cor. 1.

30.31.

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and life; being made vnto vs from God his Father, Wisedome, Righteousnesse, Sanctification, and Redemption; and vvhosoeuer glorieth, may glory in the Lord.

3 That the onely meanes to receiue Christ, and in him saluation, is Faith in his Person, mentioned in the former part of this Direction: seeing Christ hath plainly affirmed, that he is a Phisition to such sicke ones, and calleth them to receiue; that is, to belecue it. Which Faith, is a vvonderfull and supernaturall grace of God, whereby wee receiue Christ and all his benefits, and is ordinarily vvrought in mens hearts by the outward preaching of the vvord, and the inward operation of the Holy Ghost. Therefore such as seeke this, must heare Sermons often and diligently, they must be much mooued and drawne by the reports of other Godly; as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must be encouraged to belecue, by the example of others, who were as farre off as they: they must vse good company, as *Paul* vvhen hee was
cast

Luk. 5. 31.

Mat. 11.

Rom. 10.

Ioh. 1. 43.

Act. 19. 16

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cast downe, sought to ioyne himselfe to the Apostles : and reuerence Gods graces in the Ministers, and in his people. By these meanes, many haue been added to the Church, and beleueed.

4 That by this glad tydings, preached in his name, and the other meanes, God draweth the hearts of such as shall enioy it, after they know that there is a remedie, to hunger after it, and desire it aboue all other things: not fleetingly nor houertly, but feruently and constantly, so as nothing can satisfie them without it; and to prize it aboue all other things : vvhich grace, being a peculiar gift of the Spirit, is not without Faith in some measure. And though it be not in full assurance by and by, yet so, as they neuer cease til they can apply it to themselves. Which shall be, when they haue felt the sweetnesse of Christ, when they see they take the yoke vpon them, and be willingly subiect to his vvord and commandement: Then they shall finde rest vnto their Soules.

5 That wee therefore feeling vvhat great neede vvee haue of it, as hauing
beene

1 Cor. 14.

24.

Acts 2. 47.

Ioh. 6. 44.

Mat. 13. 46

Mat. 11. 29

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1 Ioh. 3. 23

beene pricked in our harts for our sinne and damnable estate, and beene broken hearted; and hauing this feruent desire after it, and so highly esteeming it as nothing more, may apply it to our selues, and doe rest perswaded (for all our vnworthinesse) that it is ours, and freely bequeathed to vs of God, because Christ is giuen of God and hath giuen himselfe for such. And for our better encouragement hereunto, vvee are to know, that Christ commandeth, exhorteth, and beseecheth vs to beleue in himselfe; so that we need not feare that it is presumption thus to doe.

Iudg. 6. 17

Iudg. 6. 13

1 Pet 2. 2.

Psal. 32. 5.

6 And seeing wee are so fearefull at our first calling that wee dare not thinke wee haue faith, know that these are sure tokens of it. if wee strue against doubting: if wee not feeling it, complaine bitterly of the want of it; if wee seeke feruently to be settled in beleeuing; if wee desire to search out the sinne vvhich may possibly hinder vs, to expell it: and some one of these, or other graces like them, shall euer be seene in the beleuer by such as can iudge, thought not
always,

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alwayes perceiued of the party himselfe: euen as by moouing, breathing, feeling &c. it is gathered, that life is in the body which lieth for dead.

7 That by all good meanes we confirme this faith in vs daily: the meanes are partly those which are set downe in the Third poynt of the third part, and namely the examples of others, who of weake became strong; the often and due considering of Gods loue, that it is vnchangeable, and our owne experience, who beleeuing the Promise when vvee thought it impossible, may much more now be perswaded of it, and of the fauour of God, especially seeking it penitently as vvee did then. But if wee grow not, we began but counterfaitly.

8 That if our Faith be confirmed, and wee perswaded of our saluation and Gods fauour, it will appeare in vs by these signes, vvhich may be called inseparable companions to it. First, that we haue peace with God, and reioyce for it sensibly. Secondly, that wee loue the Lord most dearely, and Gods People heartily. Thirdly, that vvee haue our hearts

Heb. 10. 38

Heb 11. 34

Ioh. 13. 1.

Psa. 77. 11.
12.

Rom. 5. 1.
1 Pet. 1. 8.
Cant. 5. 8.
1 Ioh. 3. 14
Psal. 77. 6.
Psa 126. 12

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Ioh. 14. 22.

1 Theſ. 5.

13.

2 Cor. 5. 6.

8.

Ier. 31. 18.

19.

Rom. 5. 8.

hearts enlarged to prayſe God ſecretly and openly, for ſo great kindneſſe, as to preferre vs before ſo many thousands. Fourthly, to vvonder at it in giuing thanks. Fiſtly, if we pittie, comfort, and ſtrengthen others. Sixtly, if we long to goe hence, vvhere wee are abſent from the Lord. And ſeauenthly, deſire to goe home to him. And laſtly, if we mourne for our vnkindneſſe paſt, towards God, who was ſo kinde to vs, euen while vvee wandred from him.

The third part.

Tit. 2. 11.

Eph. 2. 10

1 Pet. 1. 17

Rom. 6. 4.

5. 6.

2 Cor. 5. 17

HE muſt vnderſtand and praſtiſe to the end of his life, that manner of conuerſation vvwhich God hath appointed and commaunded euery faithfull Chriſtian to walke in, after he hath once beleueed; as it is ſhewed in the eight poynts following.

1 That he that is ſaued by Chriſt, is alſo by him mortified vnto ſinne, and regenerate vnto rightcouſneſſe and true holineſſe; and finally is become a new creature, and being now by Faith in Chriſt,

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Christ, made the childe of God, doth withall receiue of God, a minde to know him, an Heart to loue him, a Will to please him; and in some measure also Strength and power to obey him : and although vvith imperfection, yet vvith manifest difference from his former estate : and contrarily he doth hate sinne, as he loueth goodnesse.

2 That the bele cuer being thus sanctified and changed, must giue all diligence to keepe his Heart in that estate afterward, and endea uour to practise the godly life in his particular actions; that is, denie all vngodlinesse in his behauiour, and vvorldly lustes in his heart : and contrarily liue soberly himselte, in moderating his affections in all lawfull liberties, righteously towards men, in giuing euery one their due; and holily towards GOD, in worshipping and seruing him onely. In which things standeth our true repentance.

3 That vnto euerie one that hath Faith, and is truly (though in vveakenesse) reformed, God giueth vvillingnesse,

1 Ioh. 5. 20

Rom. 6. 2.

4 5. 6.

Rom. 6. 2. 5

Rom. 7. 14

Pro. 4. 23.

Mat. 4. 10.

Act. 26. 18.

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1 Pet. 2. 2. nesse, readinesse, and desire to vse the
meanes which he hath ordayned for the
keeping and confirming of himselfe in
2 Pet. 1. 5. this Christian course. Vnto which are
necessarie these two things: a certaine
direction and order of proceeding in
this estate by obseruing our selues, that
in one thing as vuell as another, vvee
keepe a good Conscience: or if vvee be
ouertaken and step out of the way, yet
that vvee lie not still, but returne. And
that Armour of a Christian set downe;
the chiefe parts whereof are these sixe:
Ier. 8. 6. 7. Sinceritie, Righteousnesse, Faith, Hope,
Ephe. 6. 14. Preparation for afflictions, and Know-
ledge of Gods vvord, to discerne the
deceitfulnesse of Sinne. For the kee-
ping of these, vvee must pray often and
earnestly, with watching; adding there-
vnto Hearing of the Word preached,
Luk. 18. 1. and the vse of the Sacraments, Rea-
Luk. 22. 17 ding, Meditation, Conference, Good
example of others, Gods benefites
and chastisements daily meditated of,
and rightly vsed, and our owne experi-
ence.

4 That out of all that hath beene
before

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before set downe, and namely in these three former poynts, vvee gather out a direction, to guide our selues euery day vnto our end : a summe whereof is this. First, that euery day as vvee search and finde out our sinnes, wee heartily dislike and renounce them, and repent. Secondly, that euery day vvee be raised vp in assured hope of the pardon of them, by the promise of God in Christ. Thirdly, that euery day wee keepe our hearts in frame, weaned from carnall libertie, and fit to any duetie. Fourthly, that euerie day wee be strongly armed against any knowne sinne. Fifthly, that euery day we endeauour to doe any duetie commanded. Sixthly, that euery day we pray for all necessities; and namely, that vvee vvatch and pray to be strengthened against sinne, and stedfast in our Christian course. Seauenthly, that euery day our thanks for benefites alreadie receiued, and other still certainly hoped for, be continued. Eightly, that euery day wee holde fast and keepe peace with God; and so lie downe in it. These are not so enioyned euery day, as though it

B

were

Iob 1.5.

Petition 5.

Heb. 3. 12.
Act. 24. 16

Deut. 5. 29

Petition 4.

1 The. 5. 18

Rom. 5. 1.
Phil 4. 4.

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were enough barely to thinke of them euery day; but that wee be accompanied with the most of them through the day, and strengthened with the rest; I meane Prayer and thanks-giuing. So that by the helpe of them all, vvee may be made able to passe the day both in company and solitarinesse, at home and abroad, in afflictions and prosperitie; and in all our actions of the day to honour God therein, according to that which is written; Whether wee eate or drinke, &c.

1 Cor. 10.

5 That vvee be vvatchfull to vvithstand and auoyd all the lets vvwhich may hinder this course, as vvant of the meanes, and namely the helpe of the word preached, sloathfulnesse, carelesnesse in obseruing our vvayes, a yeelding to temptation, commonnesse and boldnesse in sinne, and a thinking that we are well enough alreadie; wearinesse in doing good, vntowardnesse, custome in sinne, and long lying in it; the vsing of ill Company, worldlinesse, prophane-nesse of heart, loosenesse of the eye, care, tongue, &c.

Apo. 3. 17.

Ier. 13, 23.

6 That

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6 That the Lord hath commanded^r and doth promise to performe, that euerie one of his faithfull seruants, shall perseuere in this course, by that power hee giueth them by Faith. This perswasion is no small encouragement vnto continuance and constancie, in hope, patience, and well doing.

7 That least vve deceiue our selues, we be able to proue, and do often indeed proue as vve shall see cause, that our repentance is found, vvhich may appeare to vs by these notes: First, if our hearts be changed. Secondly, if we auoyd one sinne as well as another. Thirdly, if wee keepe our hearts with all diligence, hauing so often found them false and deceitfull, so that good life may come from thence. Fourthly, if we labour to please God according to his vvord, as vvell in well doing, as in the deeds themselves. Fifthly, if vve still goe forward in this course vvithout fainting or discouragement, as our knowledge encrease; and if we fall asleepe, and offend against our knowledge, that wee complaine of our corruption, and be not quiet, vntill by

1 Pet. 1. 5.

Rom. 12. 2.
1 Iam. 2. 10.

Pro. 4. 13.

2 Chro. 2.
25

Cant. 5. 2.

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relenting for our sinne, and earnest suing to God, hee returne to vs againe and receaue vs; which hee vwill doe, and then be more carefull afterwards against the least occasions.

8 That this course bringeth sound Wisedome, Experience, and Comfort; and teacheth vs how to carrie our selues in all estates and conditions of life: whether of trouble or peace, and to answere all the cauels and quarrels of the Diuell and his instruments. It bringeth vs into most inward acquaintaunce and communion with God and Christ; maketh vs readie to die, fit to liue, and to finde greater gaine in both, then in any other estate. And in one word, happy here, and happy cuer. Whereas without it, the beautie and benefit of the Christian life, is smally or not at all enioyed: nor after the Kingdome of Glory possessed.

1 Ioh. 1. 3.

Phil. 2. 21.

Psal. 1. 1. 2

Mat. 19. 28

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The Conclusion.

I Haue set before thee (gentle Reader) a frame of a Christian course, in these three parts. Now when in knowledge, liuing, and going about the practise hereof, it is entred vpon, and thus farre raised vp; yet is it but an house vntiled, and vndawbed, without windowes, doores, implements and other furniture: and therefore not so to be left. Some neuer doe so much as enter vpon it: some beginning doe not finish it. And yet the first sort may be long beating about it: The last are grossly deceived to let it stand vnperfected, and therefore neuer reape the benefite of it. Such are they, who hauing begun in all these three parts, leaue off, as though they had done all. But the true Christian, hauing laid for himselfe this good foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant fruit of his labour: notwithstanding all the troubles and dangers that may assaile him. And if thou goe about to be directed by this, take heed it waxe not loathsome to thee in time; and so vsed for fashion, and not to gouerne thee, for then thou loosest the benefite of it, (as one that eateth meat with a full stomack, and not for hunger) and it shall loose her beauty with thee. And yet through sloath, negligence, and loue of this world, with the pleasures of it, and manifold discouragements, this will come to passe.

FINIS.

By RICHARD ROGERS.

Ephe. 4. 16

Mat. 7. 24.

Pro. 27. 7.



Directions how to liue well,
and to die well.



IN the Morning awake with God; and before all other things, offer vp vnto him thy Morning sacrifice of prayer; therein remembering: First, to giue hearty thanks vnto him for all his mercies, bodily and spirituall; and namely, for thy late preservation: Secondly, make an humble Confession of thy sinnes, with earnest desire of pardon: Thirdly, aske such necessities as are requisite for thy soule and body, vvith feruent request to be relieved in them: and namely, desire his blessing vpon thy labours in thy calling in the day to come.

In what place soeuer thou art, let this perswasion abide in thine heart, that thou art before the liuing God: and let the remembrance hereof, strike thine heart

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heart with awe and reuerence, and make thee afraid to sinne.

Make conscience of idle, vaine, vn honest, and vngodly thoughts : for these are the seedes and beginnings of actuall sinne in word and deed.

Haue speciall care to auoyde those sinnes vvhich thou findest thy nature most prone vnto ; and eschew those pro- uocations vvhich vvere vvont most to preuaile against thee.

Follow vvith faithfulnessse and dili- gence thy lawfull particular calling, in which thou art placed.

Thinke euermore thy present estate and condition to be the best estate for thee, whatsoeuer it be ; because it is of the good prouidence of God.

Looke vvell to thy carriage in com- pany, that thou doe no hurt by word, or example ; nor take any from others ; but endeauour rather to doe good.

Vse ciuill honestie towards all men : Good Conscience and good Manners, must goe together.

If at any time against thy purpose thou be ouertaken with any Sinne, lie

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not in it, but speedily recouer thy selfe by repentance.

When any good motion or affection doth arise in thine heart, suffer it not to passe away, but feed it by reading, meditating, or praying.

Esteeme of euery present day, as of the day of thy death: and therefore liue now, euen as though thou were now dying: and doe those good duties euery day, which thou wouldest do, if this were thy dying day.

At the end of the day, before thou lie downe in thy bed, call to minde how thou hast spent the day that is passed: thy misdoings repent, and prayse God for assisting thee vvith his grace in the dueties vvich thou hast performed.

Sleepe not at night before thou hast commended thy selfe by prayer, into the hands of God: for thou knowest not whether (false asleepe) thou shalt rise againe aliue.

Let Prayer be the Key to open the Morning: and the Barre to shut in the Euening.

Walke

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Walke as the Children of light.

{ As the iust liue by faith, so the iust
liue the life of Faith. Now they
liue the life of God; one day they
shall liue the life of Glory. }

Ephes. 5. 8.

Directions how to die well.

THinke that the greatest worke thou hast to finish in this world, is to die well; and to make an happie departure out of this vworld. They vvhich die vvell, die not to die, but to liue eternally.

Be euery day readie to leaue this life. That man doth finish his dayes in best sort, that euery day esteemeth the last day of his life, to be present and at hand.

Endeavour before death come vpon thee, to pull out his sting; and take from him his power & strength, by humbling thy selfe in the time present, for all thy sinnes past; and by turning thy selfe vnto God for the time to come. That man can neuer die ill, that hath a care to liue well.

Inure thy selfe by little & little to die,
before

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before thou come to that poynt that thou must needs die. He that leaues the World, before the World leaues him, giues Death the hand, like a vvelcome Messenger, and departs in peace.

Chiefly vwhen thou art visited vwith Sicknesse, or Olde-age, thinke either of these, a Summoner, vvarning thee ere long, to appeare before the great Lord, Iudge of all the World: therefore now, prepare to set all things in good order, and make thine accompts ready.

Make a new examination of thy life and conuersation passed. Make a new confession vnto G O D of thy new and particular sinnes, as God sends new corrections and chastisements. Make new Prayers, and more earnest then euer before, for pardon of thy sinnes, and reconciliation with God in Christ. By all meanes auoyd those sinnes, which thou findest and feelest to incense the wrath of God against thee.

Seeke reconciliation with thy neighbour, by free forgiuenesse of them that haue offended thee; and earnestly desire to be forgiuen of all that haue beene offen-

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offended by thee. Set thine House and Family in order, by disposing of thy worldly goods in thy Will and Testament; thereby shalt thou die not the more quickly, but the more quietly: and preuent the brawles and iarres that otherwise (vwhen thou art gone,) may arise among thine Heires. Thou partest from earthly possessions, and art going to take possession of Heauenly. In the last agonie of Death, when all things in and of the World doe faile and forsake thee, rest thy selfe by Faith, on the fauour and mercy of God in Christ, and comfort thy selfe in the Lord thy God! What shall seporate from the loue of God in Christ? not life, nor death,

Let thine Heart and Tongue be still imployed in prayer to the Lord: First, for patience in thy trouble: Secondly, for Comfort in thine affliction: Thirdly, for Strength in his mercy: Fourthly, for Deliuerance at his pleasure. Yea, endeavour euen to die praying, when thou art in the depth of Miseries, and at the gates of Death, there is a depth of Gods mercie; vvhich is readie to heare and helpe thee

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thee: Miserie must call vpon mercie.

Be willing and ready to depart out of this world without murmuring or repining whensoever, wheresoever, or howsoever it shal please the Lord to cal thee. For why shouldest thou vnwillingly suffer a short Death, that will bring thee to the fruition of eternall Ioyes? Perswade thy selfe, that if thou liue by the mercie of God, thou shalt doe well: But if thou die, doubt not but thou shalt doe better. And with a free heart speake it: *Come Lord Iesus.*

Lastly, when thou feelest Death approaching, commend thy departing soule into the holy hands of God: Hee gaue it, to him surrender it againe. So, laying thy selfe down to sleepe and rest, God shall make thee dwell in euerlasting safetie:

The Grane is readie for me.

Ioh. 17. 1.

{ A good life till death; and a good death after a good life: are the best meanes to attaine an eternall happy life in heauen. As Death leaueth thee, so shall Iudgement finde thee, }

Christ

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Phil. I. 21.

{ *Christ is to mee both in life and death,* }
{ *advantage.* }

To preserve thine heart in cleannesse.
Often meditate of God, & good things.
Carefully watch over thine outward Senses, chiefly thine Eyes, & thine Eares.
Be alwayes doing something that is good.

To preserve thy Tongue from sinne.
Forethinke whether it be lawfull and fit to be spoken.
Auoyde all superfluitie of vvords, and needlesse speeches.
Affirme no more then thou knowest to be true.

To keepe thy life in holinesse.
Doe all things as in Gods sight.
Eschew the company of those that are ill disposed.
Thinke daily of thy death; and that last great accompt.

FINIS.

By Wil. Perkins.

A Garden of

Consolations for all troubled
Consciencs.

Written in manner of a Dialogue.

SINNER.

Esa. 50. 4.



Ood Sir, I know the Lord hath giuen you the tongue of the Learned, to be able to minister a word in time, to him that is wearie : therefore I pray you, helpe me in my miserie.

Minister. Ah my good Brother ! What is the matter with you ? and what would you ?

Sin. I liued a long time (the Lord he knoweth it) after the manner of the world, in all the lustes of my filthy flesh, and then I vvas neuer troubled ; but it hath pleased God of his infinit mercie, to touch my heart, and to send his owne Sonne, that good shepherd, *Iesus Christ*, to fetch me home to his owne fold, euen vpon his owne necke : and since that time, it is a vvonder to see, how my
poore

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poore heart hath been troubled, my corruption so boyles in me, and Sathan will neuer let me alone.

Min. Your case is a blessed case: for, not to be troubled of Sathan, is to be possessed of him; that is: To be helde captiue vnder the power of darknesse, and to be a slaue and vassall of Sathan. For as long as the Strong man keepes the Hold, all things are in peace. Contrariwise hee that hath receiued any true sparkle of Faith, shall see the gates of Hell (that is) the Diueil and all his Angels, in their full strength to stand vp against him, and to fight with an endlesse hatred, for his finall confusion.

Chr. But this my trouble of minde, hath made mee oftentimes feare, least God would reiect me, & vtterly deprive me of the Kingdome of heauen.

Min. But there is no cause vvhy it should so doe: for why, or how should Heauen be your resting place, if on Earth you vv ere not troubled? How could GOD wipe away your Teares from Heauen, if on Earth you shed them not? You would be free from Miseries:

Col. 1. 13.

Luk. 12. 24

Mat. 16. 18

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series : You looke for heauen vpon Earth. But if you will goe to Heauen, the right way is to sayle by Hell. If you will sit at Christs Table in his Kingdome, you must be vvith him in his temptations. You are as Gods Corne ; you must goe vnder the Flaile, the Fan, the Millstone, and the Ouen, before you can be Gods Bread. You are one of Christs Lambs, looke therefore to be fleeced, and to haue the bloudie Knife at your throat all the day long. If you were a Market-sheepe brought to be solde, you should be Stalled and kept in a fat Pasture, but you are for Gods owne occupying; therefore you must pasture on the bare Common, abiding stormes, tempests, Sathans snatches, the worlds wounds, contempt of Conscience, and frets of the flesh. But in this your miserie, I will be a *Simon*, vnto you, to helpe you to carrie your Crosse; so be it you vvill reueale your minde vnto me.

Chr. I will doe it willingly: my temptations are eyther against my faith in Christ, or against repentance for my sinnes.

Min.

spirituall Flowers.

Min. What, is your Temptation as touching Faith?

Chri. Oh woe is me! I am much afraid least I haue no Faith in Christ my Sauour.

Min. What causeth this feare?

Chri. Diuers things.

Min. What is one?

Chri. I am troubled vvith many doubtings of my saluation; and so it comes into my minde to thinke, that by my incredulitie, I should quite cut off my selfe from the fauour of God.

Min. But you must know this one thing, that he that neuer doubted of his saluation neuer beleueed; and that hee which beleeueth in trueth, feeleth many doubtings and wauerings, euen as the sound man feeles many grudgings of Diseases, which if that he had not health, he could not feele.

Chr. But you neuer knew any that hauing true Faith, doubted of their saluation.

Min. What will you then say of the man that said; Lord, I beleue; Lord helpe my vnbeliefe? And of *David*,

C

who

Mat. 9. 24.

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Pfal. 77. 9.

who made his moane after this manner: Is his Mercy cleane gone for euer? Doth his Promise faile for euermore? Hath God forgotten to be Mercifull? Hath he shut vp his tender Mercie in displeasure? Yea (he goeth on further) as a man in despaire. And I said. this is my death. Hereby it is manifest, that a man indued with true Faith, may haue not onely assaults of doubting, but of desperation. This further appeareth, in that he saith in another place: Why art thou cast downe my soule? Why art thou disquieted in me? Waite on God, for I will yet giue thanks: he is my present helpe and my God. And in very truth, you may perswade your selfe, that they are but vnreasonable men that say, they haue long beleecued in Christ. without any doubting at all of their saluation.

Psa. 42. 11.

Chr. But *Dauid* hath more in him then I haue: for me thinks there is nothing in this wicked heart of mine. but rebellion against G O D: nothing but doubting of his mercie.

Min. Let me know but one thing of you: these doubttings which you feelee, do
you

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you like them, or doe you take any pleasure in them? and do you cherish them?

Chr. Nay, nay; they appeare very vile in mine eyes, and I doe abhorre them from my heart; and I vvould faine beleeue.

Min. In Man, you must consider his estate by *Nature*, and his estate by *Grace*: In the first, hee and his flesh are all one, for they are as Man and Wife; therefore one is accessarie to the doings of the other: When the flesh sinneth the man also sinneth that is in subiection to the flesh: yea, when the flesh perisheth the man likewise perisheth, being in this estate vvith the flesh, a louing couple, they liue and die together. But in the estate of *Grace*, though a man haue the flesh in him, yet hee and his flesh are diuorced asunder. This diuorcement is made, when a man begins to dislike and hate his flesh, and the euill fruits of it. This seperation being made, they are no more one, but twaine; and the one hath nothing to doe vvith the other. In this case, though the flesh beget sinne, and perish therefore, yet the Chri-

Rom. 7. 5.

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flain man shall not endure damnation for it. To come more neere the matter: You say, the Flesh begets in you waucrings, doubtings, and distrustings: what then? it troubleth you, but feare not, remember your estate; you are diuorced from the flesh, and you are new married with Christ. If these sinnes be layd at your doore, account them not as your Children, but renounce them as Bastards: Say with *Paul*, I doubt in deed, but I hate my doubtings: and I am no cause of these, but the Flesh in mee, which shall perish, when I shall be saued by Christ.

Chr. This which you haue said, doth in part content mee. One thing more I pray you shew mee concerning this poynt, namely how I may be able to ouer come these doubtings.

Min. For the suppressing of doubtings, you are to vse three meditations: The first, That is, Gods commaundement, that you should belecue in Christ, So *S. Iohn* saith: This is his commaundement, that we belecue in the name of his Sonne Iesus Christ. Thou shalt not steale,

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steale, is Gods Commandement ; & you are loath to breake it, least you should displease God, and pull his curse vpon your head. This also is Gods Commandement ; Thou shalt beleue in Christ, and therefore you must take heed of the breach of it, least by doubting and waue-
ring, you bring the curse vpon you. Secondly, you must consider, that the promises of saluation in Christ, are generall; or at the least indiffinite, excluding no particular man ; as in one for all, may appeare : God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleueth in him should not perish, but haue euermore life.

Now then, so often as you shall doubt of Gods Mercie, you exclude your owne selfe from the promise of G O D, whereas he excludeth you not. And as vwhen a Prince giues a Pardon to all Theeues, euery one can apply the same vnto himselfe, though his name be not set downe in the Pardon : So the King of Kings hath giuen a generall Pardon for free remission of sinnes, to them that will receiue it. Beleeue therefore that

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God is true in his Promise, doubt not of your owne saluation, challenge the Pardon to your selfe. Indeece your name is not set downe or written in the Promise of Grace; yet let not any illusion of Sathan, or the consideration of your owne vnworthinesse, exclude you from this free Mercie of G O D: which he hath also offered to you particularly; first in Baptisme, then after in the Lords Supper; and therefore you are not to wauer in the applying of it to your selfe.

Rom. 4. 21.

Thirdly, you are to consider, that by doubting and despairing, you offend God as much almost, as by any other sinne: You doe not aboue hope, belecue vnder hope, as you should doe. Secondly, you rob G O D of his glory, in that you make his infinite Mercie to be lesse then your sinnes. Thirdly you make him a lyer, vvho hath made such a Promise vnto you And to these three meditations, adde this practise: When your heart is toyled with vnbeliefe and doubtings; then in all haste draw your selfe into some secret place, humble
your

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your selfe before God, poure out your heart before him; desire him of his endlesse mercie to worke Faith, and to suppress your vnbeliefe; and you shall see, that the Lord ouer all, is rich vnto all that call vpon his name.

Chr. The Lord reward you for your kindnesse; I will hereafter doe my endeavour to practise this your counsell. Now I will make bold to shew another, that makes me to feare, least I haue no Faith: And it is because I doe not feele the assurance of the forgiuenesse of my sinnes.

Mis. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it: vvhich apprehending, may be when there is no feeling: for Faith is of inuisible things. And when a man once commeth to enioy the thing beleeued, then he ceaseth to beleue: and this appeareth in *Iobs* example, when hee sayeth: Loe though hee slay mee, yet will I trust in him, and I vwill reprove my wayes in his sight: hee shall be my saluation also: for the hipocrite shall not come before him: hee decla-

Ro. 10. 12.

Heb. 11. 1.
Rom. 8. 23.

Iob. 13. 15.

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reth his Faith : Yet when hee saith presently afterward : Wherefore hidest thou thy face, and takest me for thineemie? he declareth the want of that feeling which you speake of.

Chr. Yet every true belecuer feelles the assurance of Faith : otherwise *Paul* would not haue said : proue your selues whether you be in the Faith or not.

Min. Indeed sometimes hee doth, but at some other times he doth not : as namely, at that same time when God first calleth him, and in the time of temptation.

Chr. What a case am I in then ? I neuer felt this assurance : onely this I feele, that I am a most rebellious vvretch ; abounding with a whole sea of iniquities. Me thinkes I am more vgly in the sight of God, then any Toad can be in my sight. O then what shall I doe ? Let mee heare some comfort from thy mouth, thou man of God.

Min. Tell mee one thing plainly ; You say you feele no assurance of Gods mercie ?

Chri. No indeed.

Min.

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Min. But doe you desire vvith all your heart to feele it?

Chri. I doe indeed.

Min. Then doubt not, you shall feele it.

Chri. O blessed be the Lord, if this be true.

Min. Why? It is most true; for the man that would haue any grace of God tending to saluation, if he doe truely desire it, he shall haue it: for so Christ hath promised: I will giue to him that is a thirst, of the Well of the Water of life freely. Whereby I gather, that if any want the Water of life, hauing any appetite after it, he shal haue enough of it: and therefore feare you not; onely vse the meanes which God hath appointed to attaine Faith by, as earnest Prayer, reuerent hearing of Gods word, and receiuing of the Sacraments; and then you shall see these things verified in your selfe.

Chr. All this which you say, I finde in my selfe, by the mercy of God; my heart longeth after that Grace of God which I want: I know I doe hunger after the Kingdome of Heauen, & the righteoulnesse

Reue. 2. 6.

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nesse thereof: and further though I want the feeling of Gods mercy, yet I can pray for it, from the very root of my heart.

Min. Be carefull to giue honour to God, for that you haue receiued already: for these things are the motions of the spirit of God dwelling in you. And I am perswaded of this same thing, that God which hath begun this good vvorke in you, will perfect the same vnto the day of Iesus Christ.

Phil. i. 6.

Chr. The third thing that troubles me is this: I haue long prayed for manie Graces of God, and yet I haue not receiued them: vvhcreby it comes oft to my minde, that God loues mee not, that I am none of his Childe: and therefore that I haue no Faith.

Psal. 69.

Min. You are in no other case then *Dauid* himselfe was, who made the same complaint. I am wearie of crying; my throat is drie, mine eyes faile, vvhiles I waite for my God.

Chr. But *Dauid* neuer prayed so many yeares vvithout receiuing an answer, as I haue done.

Min. Good *Zacharie* vvayted longer

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ger on the Lord, before he graunted his request, then euer you did. It is like he prayed for a Childe in his younger yeares, yet his prayer vvas not heard, before he vvas olde. And further, you must note, that the Lord may heare the Prayers of his Seruants, and yet they be altogether ignorant of them. For the manner that God vseth them granting their request, is not alwaies knowne; as may appeare in the example of our Sauour Christ : vvho in the dayes of his flesh, did offer vp Prayers and Supplications, vvith strong crying and teares vnto him that vvas able to saue him from death, and vvas also heard in that vvich hee feared : and yet vvee know that hee was not freed from that cursed death, but must needes suffer it : How then was hee hard ? On this manner. Hee was strengthened to beare the death : Hee had an Angell to comfort him : Hee was afterward freed from the sorrow of death. And so it is with the rest of Christs body, as it was with the head. Some being in vvant, pray for Temporall blessings : G O D keeps them

Heb. 5.7.

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them in this vvant, and yet hee heares their Prayers: in giuing them patience and strength to abide that want. Some being in wealth and aboundance, pray for the continuing of it, if it be the will of God : The Lord flings them into a perpetuall Miserie, and yet hee heares their Prayers, by giuing them blessednesse in the life to come. You pray for the encrease of Faith, and Repentance, and such like graces : you feele no encrease after long prayer ; yet the mercifull God hath (no doubt) heard your prayer, in that by delaying to performe your request, he hath stirred vp in you the spirit of Prayer, hee hath humbled you, and made you feele your owne wants, the better to depend on his mercie, for the beginning and encreasing of euery particular Grace.

Chr. The fourth thing that troubles me, is that I cannot feele Faith purifie my heart, and to worke by loue, in bringing forth liuely fruits.

Min. If this be so continually, that Faith brings foorth no fruit, it is verie dangerous, and argueth a plaine vvant
of

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of Faith : yet for a certaine time it may be ſo. Faith hath not onely a Spring time, and a Sommer ſeaſon, but alſo a Winter, when it beareth no fruit. And there is many a true Chriſtian, like the bruifed Reed, that is ouerturned vvith euery blaſt of Winde : and like the Flaxe that hath Fire in it, vvwhich by reaſon of weakenelle, giues no heate nor light, but onely a ſmoake.

Chr. Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatiſfied. Now if you pleaſe, I will be glad to rehearſe the ſecond.

Mm. I am content let vs heare it?

Chr. I am afraid leaſt I haue not truly repented : and therefore that all my profeſſion is onely in hipocriſie.

Mm. What moueth you to thinke ſo?

Chr. Two cauſes eſpecially : The firſt is, they vvwhich repent leaue off to ſinne : but I am a miſerable ſinner, I doe continually diſpleaſe God by my euill thoughts, words, and deedes.

Mm. You need not feare : for where Sinne aboundeth, (that is, the knowledge and feeling of ſinne,) there Grace aboun-

Rom. 5. 20

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aboundeth much more.

Chri. I finde not this my selfe.

Min. But yet you finde thus much in your selfe: Those corruptions which you feele, and those sinnes vvhich you commit, you hate them, you are displeased with your selfe for them, and you endeaour your selfe to leaue them?

Chri. Yea that I do with all my heart.

Min. Then how miserable soeuer you feele your selfe by reason of the masse of your sinnes, yet are you not subiect to condemnation: But shall most certainly escape the same. Take this for a most certaine truth, that the man that hates and dislikes his sinnes, both before and after he hath done them, shall neuer be damned for it.

Chr. I am euen heart-sicke of my manifold sinnes and infirmities; and those good vvords vvhich you speake, are as Flagons of Wine, to refresh my wearie, laden, and wealtring soule. I haue begun to leaue sinne and wickednesse, and to detest it long agoe. I haue beene oft displeased with mine infirmities and corruptions. When I offend God, my heart

is

Rom. 8. 1.

Cant. 2. 5.

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is grieved; I desire to leaue sinne, I flie the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God, that he would giue me grace so to doe: and yet (which is my griefe) by the strength of the flesh, by the sleight and power of Sathan, I am very often ouer-taken, and fall meruailously both by speech and by deed.

Min. Haue courage (my good brother) for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainely, that you are a member of Christ, according to that of *Paul*, They which are of the spirit, saour the things of the spirit. Well then, if Sathan euer obiekt any of your sinnes to you, make answere thus: that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband, hath taken vpon him to answere your debts: and therefore if hee vrge you for them, referre them ouer vnto Christ: for there is no suite in Law against the wife, the husband liuing. Yea I adde further, if you be ouer carried
with

Rom.8.5.

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with Sathans temptation, and to fall into any sinne, you shall not answere for it, but Sathan; it shall surely be reckoned on his score at the day of Iudgement; for he was the Author of it. If you fall by the frailtie of your flesh, it shall perish therefore; but you shall still haue Christ your aduocate.

Chr. Indeed as (you say) I haue in me an affection to please God; but when I come to performe my obedience, there I faile.

Min. Therefore marke this further, as long as the Children of God are in this life, God regardeth more the affection to obey, then the obedience it selfe. And they shall be vnto mee, saith the Lord of Hoasts, in that day I vwill doe this for a flocke, and I vwill spare them, as a man spareth his owne Sonne, that serueth him. The Father when he shall set his Childe to doe any businesse, though hee doe it neuer so vntowardly, yet if he shew his good will to doe the best hee can, his Father will be pleased: And so is it vvith the Lord toward his Children. You looke to haue some perfection

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fection in your selfe, but in this life you shall receiue no more but the first fruits of the spirit: vvhich are but as a handfull of Corne, in respect of the vvhole Corne-field: And as for the accomplishment of your Redemption, you must vwayte for it after this life. You vvould be kissed vvith the kisses of Christs mouth: but here in this vvorld, you must be content, if you may vvith *Marie Magdalene*, kilse his feet; for the perfection of a Christian mans life, stands in the feeling and confession of his imperfections: And (as *Ambrose* saith,) That the obedience due vnto God, stands more in the affection, then in the worke.

Rom.8.25.

Chri. But vvhy will God haue those whom he hath sanctified, labour still vnder their infirmities?

Min. The causes are diuers. First, hereby hee teacheth his Seruants to see in vvhat great neede they stand of the righteousnesse of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens hearts, and humbleth them by counteruayling the

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the graces vvvhich they haue receiued, vvith the like measure of infirmities. Thirdly, by this meanes, the godly are exercised in a continuall fight against Sinne, and are daily occupied in purifying themselues.

Chr. But to goe on forward in this matter : There is another cause that makes mee feare least I haue no true repentance.

Min. What is that?

Chr. I often-times find my selfe like a very Timber log, voyde of all grace and goodnesse, froward and rebellious to any good worke ; so that I feare, least Christ hath quite forsaken me.

Min. As it is in the straight Seas, the Water ebbs and flowes ; so it is in the Godly : in them, as long as they liue in this World (according to their owne feeling) ther is an accesse and recesso of the Spirit. Other-whiles they be troubled vvith deadnesse and dulnesse of heart, as *Dauid* was, who prayed to the Lord, to quicken him according to his louing kindnesse, that hee may keepe the testimonie of his mouth.

And

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And in another place hee saith, that Gods Promises quickned him. Which could not be, vnlesse he had beene troubled vvith great dulnesse of heart. Againe, sometime the spirit of God quite with-draweth it selfe, to their feeling, as it was in *David*: In the day of my trouble (saith hee) I sought the Lord, and my soue refused comfort: I did thinke vpon God, and was troubled. I prayed, and my spirit vvas full of anguish. Againe: Will the Lord absent himselfe for euer, and will hee shew no more fauour? Hath God forgotten to be mercifull? &c. The Church in the *Canticles*, complaineth of this: In my Bed I sought him by night, vvhom my soule loued; I sought him, but I found him nor. And againe: My Welbeloued put in his hand by the hoale of the Doore, and my heart was affectioned towards him: I rose vp to open to my Welbeloued, and my hands did drop downe Mirrhe, my fingers poure Mirrhe vpon the handles of the Barre. I opened to my Welbeloued, but my Welbeloued was gone and past: Mine heart was gone vvhen hee

Psal. 119.5

Psal. 77.2.

Cant. 3.1.

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Cant. 5. 4.

did speake. I sought him, but I could not finde him : I called, but he answered me not. Contrariwise, God at some other times, sheds abroad his loue most abundantly in the hearts of the faithfull. And Christ lyeth betweene the Breasts of his Church, as a Poesie of Mirrhe, giuing a strong smell.

Rom. 5.

Cant. 1. 13

Chr. But how can he be a Christian, that fees no grace nor goodnesse in himselfe?

Min. The Childe which as yet can vse no reason; is for all that, a reasonable creature : and the man in a swoond, fees no power of life, and yet he is not dead. The Christian man hath many quames come ouer his heart, and hee falles into many a swoond, that none almost vould looke for any more of the life of Christ in him : yet for all that hee may be a true Christian. This was the state of *Peter*, when hee denied our Sauour Christ, with cursing and banning : his Faith onely fainted for a time, it fayled not.

Luk. 22. 31

Chr. I haue now opened vnto you the chiefe things that trouble mee, and
your

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your comfortable answeres haue much refreshed my troubled minde. The God of all mercie and consolation, requite you accordingly.

Min. I haue spoken that vvhich God out of his holy word hath opened vnto me; if you finde any helpe thereby, giue God the praise therefore, and carrie this with you for euer: That by many afflictions both in the body and the minde, you must enter into the kingdome of Heauen, Raw flesh is noysome to the Stomacke, and is no good nourishment before it be sodden: And vn-mortified men and women, be no creatures fit for God; and therefore they are to be soaked and boyled in afflictions, that the fulsomnesse and ranknesse of their corruption may be delayed, and that they haue in them some rellish acceptable vnto God And (to conclude) for the auoyding of all these temptations, vse this sweet Prayer following, which that godly man Maister *Bradford* made.

Act. 24. 22

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*A comfortable and godly Prayer, for a
troubled Conscience.*

OH Lord God, and deare Father,
What shal I say, that feele all things
to be (in manner) with me as in the
Wicked? Blinde is my Minde, crooked
is my Will, and peruerse Concupiscence
is in me, as a Spring of stinking puddle.
Oh how faint is Faith in me? How little
is my loue to thee, or thy people? How
great is my selfe-loue? How hard is my
Heart? By reason whereof, I am moued
to doubt of thy goodnesse towards mee,
whether thou art my mercifull Father;
and whether I be thy Childe or no: In-
deed, worthily might I doubt, if that the
hauiug of these were the cause, and not
the fruit rather of thy Children. The
cause why thou art my Father, is thy
mercifull goodnesse, grace, and truth in
Christ Iesus; which cannot but remaine
for euer. In respect whereof, thou hast
borne me this good-will, to bring me in-
to the Church by Baptisme, and to ac-
cept mee into the number of thy Chil-
dren,

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dren, that I might be holy, faithfull, obedient, and innocent: and to call me diuers times by the ministerie of thy Word, into thy Kingdome: beside the innumerable other benefits alwayes hitherto powred vpon me. All which, thou hast done of this thy good will, which thou of thine owne mercie bearest to mee in Christ, before the World vvas made. The which thing as thou requirest straightly that I should beleue without doubting, so vvouldest thou that I in all my needes, should come vnto thee as to a Father, and make my moane vvithout mistrust of being heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare Father I come, through thy Sonne our Lord, our Mediatour, and Aduocate, Iesus Christ, vvho sitteth on thy right hand, making intercession for me. I pray thee of thy great goodnesse and mercie in Christ, to be mercifull to mee a sinner, that I may indeede feele thy, sweete merci, as thy Childe. The time (O deare Father) I appoint not, but I pray thee that I may vvith hope still expect and

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looke for thy help : I hope that as for a little while thou hast left me; so thou wilt come and visite me, and that in thy great mercy, whereof I haue great neede, by reason of my great miserie. Thou art wont for a little season in thine anger, to hide thy face from them whom thou louest : but surely (O Redeemer) in eternall mercies thou vvilt shew thy compassion. For vvhen thou leauest vs, O Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage, euen that thy holy Spirit vvith bigger portion of thy power and vertue, may lighten and cheare vs, that the want of feeling of our sorrow, may be recompenced plentifully, vvith the liuely sent of hauing thee to our eternall ioy : And therefore thou swearest, that in thine euerlasting mercy thou wilt haue compassion on vs : Of which thing, to the end wee might be most assured, thine Oath is to be marked ; for thou sayest : As I haue sworne, that I will neuer bring any more the Waters to drowne the World ; so haue I sworne, that I wil neuer
more

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more be angry with thee, nor reprove thee. The Mountaines shall remoue, and the Hills shall fall downe; but my louing kindnesse shall not moue, and the bond of my peace shall not faile thee: Thus sayest thou the Lord our mercifull Redeemer. Deare Father, therefore I pray thee remember, euen for thine owne truth and mercies sake; thy Promise and euerlasting couenant, which in thy good time, I pray thee to write in my heart, that I may know thee to be the onely true God, and Iesus Christ, whom thou hast sent, that I may loue thee with all my heart for euer, that I may loue thy people for thy sake: that I may be holy in thy sight through Christ; that I may alwayes not onely strue against sinne, but also overcome the same daily more and more, as thy Children doe, about all things desiring the sanctification of thy Name, the comming of thy Kingdome, the doing of thy Will on earth, as it is in heauen, &c. through Iesus Christ our Redeemer, Mediator, and Aduocate. *Amen.*

FINIS.



Short Rules sent by
M. Richard Green-ham, to a
Gentlewoman troubled in minde,
for her better direction and con-
solation; as also very necessarie
for every Christian to be exer-
cised withall.



Hose temptations shall
be laide to your charge
whereunto you yeeld,
&c. Yeelde not there-
fore, but resist, as Saint
James biddeth.

2 No motion shall hurt you where-
vnto you giue not consent in heart:
You haue no sinne, which in heart you
long to be freed from; you vvant no
goodnesse, which in heart you couet to
haue.

3 Where Sicknesse is at the highest,
there

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there is hope of diminishing : so likewise in temptation.

4 It is a great mercy of God, to discern a temptation, in time of temptation.

5 When you would do any good, or receiue any good, offer vp your endeavours, actions and meanes, in a Sacrifice to God in Christ : beseeching God to giue his holy Spirit to sanctifie his owne Sacrifice.

6 If you haue receiued but a little release of temptation, giue thanks, and you shall haue more.

7 It is a sinne as well to denie Gods gifts, as to presume of them.

8 Temptations smothereth, as fire, burnes more inwardly.

9 Be perswaded alwayes you are in the presence of God and his Christ : and frame your actions accordingly.

10 Be more afraid of secret sins, then of open shame: Lay this foundation sure, that there is mercy with Christ Iesus.

11 Remember the former mercies you haue receiued, and thinke your present estate, to be none other then the
estate

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estate of Gods Children: if you be grieued, pray to God: if relieued, praise him: there is a vicessitude of grieve and comfort; as of light and darknesse.

12 Beware of a discontented minde in any case: yea, be contented to haue your desires denied you of God: and if your Prayer be not heard of God: vexe not your selfe too much; neither vehemently couet, nor be grieued for any thing, sauing the hauing, or losse of the fauour of God.

13 Labour for meeknesse and patience and be ready to kisse the Rod, and to offer vp all to him, of whom you haue receiued your selfe: for if you struggle, it will fare with you as with a Birde in a Grinne, the more she striueth, the faster she is. Wee must vse the Word in troubles & temptations, as a sicke man doth his meat, which though he eate against the stomacke, and presently feeleth no benefit of it, yet we know by experience, it doth him good, and himselfe afterwards shall perceiue it.

14 The patient bearing of Miseric, is an acceptable Sacrifice to God; for
when

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When the Gold-smith putteth a peece of Gold into the fire to make better vse of it, it seemeth to the vnskillfull, that he vtterly marreth it. So the Children of God in affliction, seeme to the iudgement of the naturall man, vndone and brought to nothing: but spiritual things, are spiritually discerned.

15 Beleeue alwayes your estate to be the vvorke of God; and vary not therein: for your humiliation, your consolation, is the glory of God, and the good of many others.

16 Beware that you doe not often alter your iudgement of your estate; as saying sometimes, It is Gods vvorke, sometimes Melancholy, sometimes your Weakenesse and simplicitie, sometimes Witcherie, sometimes Sathan: for these diuers thoughts will much trouble you: You may thinke Melancholy to be an occasion, but no cause; and so of the rest. Therefore looke stedfastly to the hand of God, surely trusting on this; that hee not onely knoweth thereof, but that vvhatsoever is done directly or indirectly, by meanes or immediatly, all is done

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done and gouerned by his Diuine prouidence for our good.

17 Say not, you cannot be helped : for that may hinder the worke of God. Say not, If I were in such a place, and such a place, I should be well ; for God is infinite, and therefore euerie where : as vvell vvhere you are, as vvhere you would be.

18 Whereas in consideration of the falling away of many, excelling you both in the ages and graces of the new birth, you feare, you shall not perseuere vnto the end : your meditating and collection is good, so long as it preserues you from the carelesnesse of the flesh : But it is euill vvhen it would dissolve the assurednesse of your Faith. Indeede so long as you looke vpon your selfe, you haue cause to feare, because you are vnable to prolong , as you are to begin new birth : but if you looke to God, you haue nothing but matter of Faith ; for that when he once loueth, he loueth for euer. Againe, as a man swimming in the deepe of Waters, is neuer in danger of drowning so long

spirituall Flowers.

long as his head continueth about the Water: so though you swim in deepe seas of dangerous temptation, yet are you sure and secure, because Christ Iesus your head, is still about all your troubles; and therefore able to draw you his Members to the Shoare of Salvation, without all perill of perishing.

19 Beleeue that GOD the Father doth gouerne your temptation, that the Holy Ghost shall and doth assist you, that Iesus Christ was tempted to overcome in you, that the Saints on earth, doe pray for you; euen those which neuer knew you; but doe pray for the tempted ones

20 None can iudge of the worke of the Spirit, but by the light of the Spirit: as none can iudge of the Sunne, but by it selfe.

21 Dispute not with God, least you be confounded: nor with Sathan, least you be overcome.

22 Be euer perswaded, your punishment is farre beneath your sinne.

23 In such multitudes of Gods mercies

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cies as you enioy, meruaile not you haue some crosses, least wee should despaire: likewise crosses with blessings, least wee should presume.

24 In any outward blessings, vvhich you see you cannot haue, beseech God you may neuer be vexed for it.

25 No shame, grieve, or sorrow, pleaseth the Lord, vvhich goeth altogether seperated from a sweet perswasion of his fauour. Againe, our pleasing our selues in the assurance of pardon, is not acceptable to God, vvhich altogether respecteth the care of espying, bewayling, and auoyding of sinne. Wherefore let this be the barre and bond of your affection in these cases: so long as Christ goeth with you, so long as the Mercies of GOD accompanie you, so long as the Grace of the Spirit shineth vpon you, be dealing with your sinnes, and condemne them vnto death. Likewise while you are tender of Conscience, afraid of Sinne, reuerently perswaded to vualke holily vvith your GOD, laugh at Sathans accusation, despise destructions, set at naught the terrors of Hell.

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Hell. You neuer erre, but by fayling of one or both these poynts; that is, eyther in your griefes, you are griued without comfort; or in your ioyes, you reioyce without reuerence: and as in vnneccessarie griefes, you finde no spirituall pleasure; so in vnaduised ioyes, you can finde no spirituall profit.

26 It is the pollicie of Sathan to blinde and besot with a quiet possession of an vniust mirth, thereby to keepe them from the true sight of their sinnes, so to oppresse the sweet flock of Christ, vvith false and causelesse feares, thereby to keepe them from the glorious feeling of their Redemption. Hee knoweth (to his griefe) that Ioy may be temporally interrupted, but not finally or eternally be denied you, therefore hee plieth himselfe, though hee cannot extinguish it, yet to diminish your iust and royall right in your Christ: In regard vvhereof you stand guiltie of not maintayning the Lords royaltie giuen to the Elect, if in the least measure you yeeld to these slavish feares of the aduersarie. This subtrill Serpent is not ig-

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Spirituall Flowers.

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norant

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norant that by these penſiue practiſes, he doth weare to a dulneſſe the edge of your Prayers, and that he draweth from you vvith an vncomfortable tediousneſſe, the fruits of your faith; and conſequently by theſe meanes you are de- priued of the fruit of a more comfortable ſeruice to your God. The weake ones fearing alſo by your example, the pro- feſſion of Chriſt to be ſtrickt and com- fortleſſe.

17 A ſtraight courſe of Religion is ſomewhat an vncomfortable compani- on; but bleſſed be that mortification vvhich ſo farre eſtrangeth vs from the vvorld, that it changeth vs to the ſimili- tude of Chriſt; to vvhom vve muſt be conformed in ſufferings, that vve may be like him in glorie: Suffer not your heart to be ſtraight, narrow, and vn- comfortable in heauenly things, this draweth away both the breath, blood, and life of true godlineſſe. The Lord keepe you from euill. The Lord ſatiſ- fie you vvith gladneſſe. The Lord giue you the ſpirit of Prayer, and heare your Prayers. The Lord be your teacher, and
your

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your comfort : *Oh pray, pray, pray,* It is
the best sacrifice to God, and the most
comfortable duetie you can doe : I am
not loath to put you in minde of these
things, you haue many carefull for you
in other things : oh pardon me if I be
bold in this one thing ; I trust I reioyce
more in the good of your soule, then
euer I should reioyce in the fruit of
mine owne body. It would be a thou-
sand deathes ; yea a thousand hels vnto
me, to see your soule miscarrie. Oh let
mee be accepted more then a ciuill
Friend, more then a Friend of the
world. Giue me this benefit,
to be thought further
then a friend of
the flesh.
(* *)

That Man may thank-
fully receiue, patiently beare,
and ioyfully ouerpasse the crosse or
Sicknesse : it is profitable for him
to mediate principally (among
others) of these poynts
following.

I
Who is the Author and sender of
Sicknesse.

THE Scriptures doth teach vs, that all
Sicknesse of body, proceedeth from
God : as appeareth by these places,

The Lord shall make pestilence to
cleaue vnto thee, vntill hee hath consu-
med thee from the land vvhither thou
goest to possesse it.

The Lord shall smite thee with the
Consumption, and with a Feauer, & with
a burning Ague, and with feruent heat.

1 Sam. 5. 9

The hand of the Lord vvas against
the Citie with a very great destruction :
and he smote the men of the Citie both
small and great; and they had Emrodes
in their secret parts.

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I
*In that God is the Author of Sicknesse,
we may learne these Lessons.*

1 Wee must not ascribe our Sicknesse to Chance or Fortune: for it is the will of God.

2 Look not too much to the meanes of thy Sicknesse: as to Colde, Surfetting, infected Houses, &c. But lift vp thine eyes to Heauen, remembring that the Lord hath sent it.

3 Storme not against Sicknesse with murmuring or impatience: for thou canst not resist it: The Lord hath sent it, and who hath resisted his will? Rom. 9. 19

4 In Sicknesse seeke to the Lord for remedie: for he sent it, and he must take it away: so it is written; *Come and let vs returne to the Lord; for hee hath spoyled, and he will heale vs: he hath wounded vs, and he will binde vs vp-* Hos. 6. 1.

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2 Kin. 1. 3.

Wee must
not there-
fore either

1 Chro. 16
12.

1 Seeke ease by vnlawfull
meanes, as by Witchcraft,
Coniuring, Charming, &c.
For *Abazia* is rebuked for
that in his sicknesse hee sent
to aske counsell concerning
his recouerie, of *Baal-zebub*
the God of *Ekyon*.

2 Depend too much vp-
on the lawfull meanes : as
vpon the Phisition, &c. It is
noted for the sinne of *Asa*,
that being diseased in his
feet, he sought not the Lord
in his discase, but to the Phi-
sitions : that is, the Phisiti-
ons onely.

2

*What prouoketh God to strike man
with Sicknesse.*

The Scripture doth teach vs that the
Sinne of man, is commonly the cause
why he is smitten with sicknesse.

Leuit. 26.
14. 15. 16.

If you will not obey me, nor do all the
commandements, &c. then will I also doe
this vnto you : I will appoynt ouer you
fearefulnesse, (or a hasty Plague) a Con-
sumption,

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sumption, and the burning Ague to consume the eyes, and to make the heart heauie.

Dauids mistrust in numbring the people, vvas scourged vvith a plague of threescore and ten thousand men.

2 Sam. 24.

15

Of the Plague, wee haue among the rest, these particular sinnes set downe, as the causes of it.

1 *The neglect of Gods service.*

Moses and *Aaron* desire *Pharaohs* leaueto goe and sacrifice to the Lord in the Desart, least for want thereof, he bring vpon them the Pestilence.

Exod. 5. 3.

2 *The abuse of the Sacrament.*

For this cause (saith *Paul*) that is, for abusing the Lords Supper, (as is before in that Chapter) many are weake and sicke among you, & many sleepe.

1 Cor. 11.

36.

3 *Disobedience to Governours.*

The *Israelites* for rebelling against *Moses* and *Aaron*, died of the Plague, fourteene thousand and seauen hundred.

Num. 16.

49.

4 *Murmuring against God.*

The *Israelites* murmured against God,

Numb. 24.

3. 12.

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God, because he led them no sooner into the Land of *Canaan*; and because the Land vvas no better: therefore threatned to smite them with the Pestilence, and to destroy them.

And no doubt these sinnes and offences principally, are among others, the most sensible and apparant causes of the Plague among vs.

- 1 The contempt of the hearing of the Word.
- 2 The neglect of the communication of the Sacraments.
- 3 Our unrulinesse, and disobedience to Magistrates.
- 4 Our murmuring against God, in the late time of Famine.

In that Sinne is commonly the cause of Sicknesse, learne these Lessons.

1 Look not too much on the meanes whereby, or the manner how thou art afflicted: but looke especially to thy Sinne, as the principally cause of it. Wee say commonly; I tooke my Sicknesse by such a Iourney, by such a Surfet, in such an infected House, &c. True, those vv ere the outward meanes: but it vvas thy

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thy Sinne within thee, which prouoked God to offer those meanes to thee, and to make them strong and effectuell to afflict thee.

2 When thou art visited with Sicknesse, enter into examination of thine owne Heart, what Sinnes doe principally raigne in thee, and doe prouoke God to smite thee in that manner.

3 By Fasting, and Prayer, and Repentance, turne to the Lord thy God, that he may in mercy forgiue thy sin; and consequently, take away thy affliction.

4 Learne thereby to loath and auoid Sinne, which so incenseth God, and afflicteth thee.

But note
by the
way, that

1 Sinne is not alwayes the cause of the Crosse; as may appeare by the answer of Christ to his Disciples concerning the man which was borne blind.

2 Those that are afflicted, are not alwaies greater sinners then others; as appeareth by the answer of Christ to those which shewed him of the *Galileans*, whose blood *Pilat* had mingled

Ioh. 9. 21.

Luke 23. 1.

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mingled vvith their owne Sacrifices.

Therefore when thou seest thy neighbour afflicted, neither iudge him rashly to be worse then thy selfe : nor excuse thy selfe presumptuously, to be better or more righteous then he.

5

*To what end God smiteth man
with Sicknesse.*

God which is infinitely good, seeketh nothing in afflicting his children, but their good : as namely, he both visite vs with Sicknesse for these causes.

I Cor. 11.
32.

1 To draw vs to repentance and amendment of life; least our sinne be our destruction, when we are iudged : we are chastened of the Lord, because we should not be condemned of the world.

Psal. 117.

2.

2 To humble the pride of our hearts by the feeling of our owne frailtie and miserie : when he humbled their hearts vvith heauinesse, they fell downe, and there was no helper.

3 To try and examine vs, whether we still stand as fast to God in the time of aduersitie, as we seemed and promised to stand to him in the time of prosperity.

Christ

spirituall Flowers.

Christ vwhen hee suffered, is said to be tempted : and they that suffer, are said to be tempted ; that is, tryed and prooued in affliction, as Gold is tryed in the Furnace.

Psa. 21. 18

4 To shake off from vs carnall securitie : for prosperitie maketh vs carelesse.

In my prosperitie I said, I shall neuer be mooued; for thou Lord of thy goodnesse hast made my Mountaine to stand strong : but thou diddest hide thy face, and I was troubled.

Psal. 30. 6.

Therefore this must teach vs to apply our sicknesse vnto the right end : Not the more the hand of God is vpon vs, the more to harden our hearts, (as *Pharaoh* did in *Egipt*,) but our visitation must make vs better: namely, it must make vs more penitent for our sinnes, more humble in heart, more stedfast in faith, and more watchfull ouer our soules; least that if vvee profite not by so effectuall a meanes, our sicknesse be vnto vs but the beginning of euils.

4 How

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4

*How a man may gather comfort to
himselfe in sicknesse.*

Ephes. 2. 4.

Exod. 34. 6

Heb. 12. 7.

1 Cor. 10.

1 Let the Sick man consider that his
visitation is sent of God; who is rich in
mercie, and abundant in goodnesse and
truth, and loueth him in Christ.

From
thence he
shall ga-
ther, that,

1 God correcteth him
of loue, as a Father; and pu-
nisheth him not as a Iudge.

2 God will lay no more
vpon him, then he will make
him able to beare.

3 God will giue an issue
to the temptation in due
time, as shall be best for him.

Iob. 2. 7.

1 Let the sicke man consider how
little his paine is, in respect of that which
God could send. Dost thy Head ake, or
thy Heart pant: or thy Foote, or Belly
griue thee? Is one member distressed?
Yet is not thy case like *Iobs*; all his mem-
bers were afflicted at once. Hee vvas
smitten with Boyles from the soale of
his foote vnto his crowne. Is thy whole
Body afflicted? yet is not thy case like
Davids, when being distressed in soule,
he

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he cried out, saying: *My heart trembleth within me, & the terrors of death are come upon me: Feare & trembling are come upon me, and an horrible feare hath couered me.*

Psal. 55. 4.
Mat. 12. 50
Luk. 16. 24

Is thy soule distressed? yet is not thy affliction like those which lie yelling in Hell in fire vnquenchable, weeping and wayling, and gnashing their teeth; and haue not so much as a drop of cold Water to coole their tongue.

Then thinke thus with thy selfe :

Is one member griued? God could smite all. Am I heart sick? God could inlarge mine heart, and therewith all my paine seauen-fold more. Am I distressed in soule? God could giue me ouer into desperation. Am I distressed both in body and soule? God could throw both body and soule into Hell fire. Thus mayest thou gather comfort in thy greatest paine, by considering how much lesse thy paine is, then God is able to inflict.

Luk. 12. 5.

3 Let the Sicke man consider, how much lesse his paine is, then hee deserueth. All are gone out of the way: And in many things we offend all. Now the reward

Psal. 14. 3.
Iam. 2. 3.
Rom 6. 23
Deu. 27.

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reward of sinne is death : that is, the curse of God, Hell-fire, vtter confusion both of body and soule. The damned in Hell would gladly suffer the panges of death for euer, that they might be eased of their torments but for a while. Thus mayst thou gather comfort to thy selfe, by considering how sparingly the Lord scourgeth thee, when as for thy desert, he might vtterly confound thee.

4 Let the sicke man consider, that the best saints of God haue been subject to the like distresse ; and haue beene visited with the like crosse of sicknesse.

Gen. 48. 1.

Jacob wrestled with God, & preuailed with men: yet subiect to sicknes.

Iob. 27.

Iob an vpright man and iust : yet was he smitten with Vlcers, from the head to the foot.

2 Kin. 13.

14.

Elizeus an holy Prophet, the spirit of *Elias* vvas double vpon him : yet he sickned and dyed.

2 Kin. 20.

Hezekiah, an holy King; there rose none like him, either before or after him : yet was he sicke to the death.

Ioh. 11. 5.

Iesus loued *Lazarus* ; yet hee sickned and died of it.

Of

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*Of this Meditation, the sicke man may
gather this comfort.*

{ Surely, notwithstanding my sick-
nesse, my part may be among the ho-
ly Patriarkes, Prophets, and Saints of
God, beloued of Iesus Christ; for
thus vvere they visited. Yea, this ar-
gueth that I am of their number: for
God scourgeth euery Sonne that hee
receiueth.

Heb. 22. 6.

5 Let the sicke man consider how
great the ioyes of Heauen are, which are
layd vp in store for him, if he patiently
abide the Lords visitation, euen such as
the eye hath not seene, neither hath the
eare heard, neither is the heart able to
conceiue; so vwill hee say vwith *Paul*, I
count that the afflictions of this present
time, are not worthy of the glory which
shall be shewed to vs. Thus will the hope
of the ioy to come, assuage the paine of
the present maladie.

1 Cor. 2. 9.

Rom. 8. 28.

2 Let the sicke man consider, that
such things Christ himselfe suffered,
and

Luk. 24. 26

Heb. 4. 15.

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and so entred into his glory. And how being in his glory, hee seeth, feeleth, and pittie the distresse of his members: for vve haue not an High-priest which cannot be touched vvith the feeling of our infirmities, but was in all things tempted in like sort and therefore knoweth the better to pittie vs.

From this meditation will arise this comfort:

Doth he which redeemed me, both see and feele mine afflictions? Surely then will the same my Redeemer, comfort me in measure sufficient, and release me in time conuenient.

5

How a man should behaue himselfe in the time of Sicknesse.

Concerning spirituall things, let the sicke man thus exercise himselfe.

Let him be occupied in prayer: In which prayer, let him craue of God

- 1 The sight of his sinnes.
- 2 Sorrow for his sinnes.
- 3 Forgiuenes of his sinnes.
- 4 Faith to beleue that his sinnes are forgiven.
- 5 Patience and Constancie in his trouble.

6 Deli-

spirituall Flowers.

§ 6 Deliueraunce in good time which way it pleaseth God.

So are we commanded to doe, and so haue the Saints left vs an example.

Is any man afflicted? let him pray.

Iam. 5. 13.

Is any merrie? let him sing Psalmes.

Ezekiah being sicke, turned his face to the wall and prayed to the Lord.

2 King. 10.

2. Let him be occupied in reading of the word, for hee shall finde,

1 Examples of Gods mercie, shewed vpon the afflicted.

2 Comfortable Promises of strength and deliueraunce made to the Saints.

3 Instruction how to beare, and what vse to make of his visitation.

All these (& more then these) shall he find in the Word: whereof *Dania* said.

Thy Word is sweeter then Hony, and the Hony combe.

Psa. 19. 10.

Except thy Law had bin my delight, I should haue perished in mine affliction.

Psal. 119.
Esa. 66. 23

3 Let him meditate of the other life which he is passing vnto, where he shall haue Sabaoth vpon Sabaoth: that is, Rest for euer-more. Where the Lord shall

Reu. 21. 4.

F

wipe

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wipe away all teares from his eyes : and there shall be no more death, neither sorrow, neither crying; neither shall there be any more paine: for the first things (that is, the worst things) are there passed ouer.

Concerning temporall things, let the sicke man obserue these poynts.

Eccle. 38. 1

1 Let him seeke the helpe of the Physition; and all other lawfull means of recouering health. *Honour thy Physition for thy necessities sake, for God hath created him.*

Mat. 8. 15.

2 Kin. 20. 7
Ioh. 9. 6.

The Lord healeth not now either miraculously (as hee did *Peters* wiues mother) or contrary to meanes, (as he did *Hezekiah*, with a cluster of Figes, or the eyes of the blinde with Clay.) But hee smiteth by meanes, and hee healeth by meanes. To that end hath hee giuen to man the knowledge of the secrets and properties of naturall things: and to that end also hath hee put that nature and strength into Hearbs, Spices, Rootes, &c. that they may be soueraigne to our Diseases.

So

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So that whosoever despiseth in sickness, the lawfull meanes which God offereth for recouerie, that man is guilty of his owne blood in the presence of the Lord.

2 Let him dispose the goods of this World vvhich God hath giuen him, by his Will and Testament.

Isaiah the Prophet willeth *Hezekiah* to put his House in order, because hee should die and not liue. Of this so doing, will follow this good.

2 King. 20
2.

1 Hee may dispose of his Goods vvhich God hath lent him, as they may most glorifie God (which gaue them,) after his decease.

2 Hee shall cut off much occasion of contention and strife among those whom he leaueth behind him.

3 His minde shall be the quieter, and the more heartily bent to God, and to another World: when he hath set at a stay, the goods of this life, according to his Will.

Soli Deo Gloria.

FINIS.

By M. M.

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A short Direction for
the daily exercise of a Christian,
both on the Sabaoth
day, and also on the
weeke dayes.

And,

Here first, what Exercises are to be
done vpon the weeke day, vnto
the daily practise of a
Christian life.

EVery Morning so soone as thou hast
broken off thy sleepe, though presently
thou doe not arise; yet presently
remember so soone as thou doest awake,
thou doe awake with God, that is, enter
into holy and diuine meditation; and let
thine heart be taken vp about heauenly
things: As for example. 1. To meditate
of Gods kindnesse and loue towards
thee. 2. To meditate vpon the great
refreshment vvhich by that nights rest
thou hast receiued, & the manifold dangers
of the night which thou hast beene
preserued from, by the which many haue
miscarried, and so mightest thou, had not
the

Psal. 4. 3. 4.

Spiritual Flowers.

the Lord defended thee from it. 3. To meditate vpon thy sinnes, thy deliuerance from the guilt and punishment thereof by Christ : As also vpon the changes & alterations in the World, vpon the paines of Hell, & the ioyes of the World to come. These, and such like meditations, will keepe thy minde from idle and wandring wicked thoughts; they will reuiue thy soule, and take order for the better keeping of thy life in a godly and religious course all the day after.

Psal. 119.

The second Exercise.

For Morning Prayer.

After thou art risen, let it be the first vvorke thou takest in hand in the Morning, to betake thy selfe to Prayer vnto Almighty God, that throughout the vvhole day following, GOD may blesse thee in thy labours, & thou mayest be in safetie vnder his protection. And let this be done solemnely vpon thy knees, (and not as many doe, lazing vpon their Beds) that it may be done with a humble, pure, and sincere deuotion.

Dan. 6. 10.

Hos. 14. 2.

Psal. 3.

Psal. 116.

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tion. If thou be an House-holder, or Maister of a Family, let it be thy care to be stirring with the earliest, and so call together thy Family; and there vwith them, solemnely and vpon thy knees, offer vp to God the sacrifice of Prayer and Thanks-giuing, either in that forme of Prayer which in the latter end of this small Treatise I haue set downe, or in some other, tending to the same effect.

The third Exercise.

Imploment in our Calling.

Gen. 3. 19.
Ephe. 4. 28.
2 Theſ. 3. 6
10.
1 Cor. 7.
Pro. 20. 4.

AFter Prayer ended, betake thy selfe to thine ordinarie Calling and Vocation, or doe that whereunto thy ordinarie businesse calleth thee; and so that thy Family doe the like: remember that thou must giue accompt for the time idly spent; and yet in thy labour, take heed that thou doe not mind thine owne profit in such wise, as that thou coole any Grace thereby, or quench holy affection in thee.

Rules

Rules for the behauing
of thy selfe Christian-like, in
employment about thy worldly
businesse, and enioying the be-
nefit of the same.

I

Keepe a narrow Watch ouer
thy heart, words, and deeds;
continually; and see that
thy time be not idly, care-
lessly, or vnprofitably spent: follow thine
owne businesse, shunne medling in other
mens matters: be not a tale-bearer, nor
a tale-receiuer: deale iustly and vpright-
ly with all men: let thy conuersation be
without couetousnesse, and without pro-
digalitie: serue the Lord in singlenesse
of heart: be doing good, and abstaine
from all appearance of euill.

2

How to behaue our selues in company.

IN all companies, vvhether it be of
thine owne Family or strangers: be
they superiours, equals, or thy inferi-
ours,

F 4

Pro. 20. 5.
Col. 3. 12.

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Iudg. 20.
Iames. 3. 6.
Heb. 10. 24.

ours, haue a speciall regard so to carrie thy selfe, as to be harmelesse & free from giuing any euill example. either by word or deed: but carefully marke and shunne the occasions thereof, and prouocations thereunto.

3

How to behaue our selues in solitarinesse.

2 Tim. 6.
Eph. 5. 16.
Mat. 13. 8.
Psal. 19. 14.

WHen thou art free from company, and in solitarinesse alone by thy selfe, haue a care that thou do not spend that time ill; that is, that in thy behaviour thou attempt none euill and vnlawfull thing; and that thy thoughts be not ranging or wandring; but keepe vvithin compasse: Be frequent at such time, in diuine meditations and soliloques vnto God, redeeming the time to the best vses that thou canst.

4

How to vse Prosperitie.

Ier. 9. 23.
Luk 6. 29.
1 Tim. 4. 8.
Iosh. 15. 9.
Psal. 3. 2.

IF thou be in prosperity, and hast store of this vvorlds good, be circumspect and warie, that thou doest neither swell and be insolent, neither idley or loosely abuse the same to carnall libertie, but
vse

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vse them soberly, and to the good of Gods Children : and be so much the more fruitfull in good vvorkes by how much the more thou hast receiued them. If thou be in miserie, affliction, or calamitie, fret not, neither be impatient in them, but receiue it meekely, and make good vse thereof.

Psal. 37.
James 1. 2.
1 Pet. 1. 6.

The sixth Exercise.

Giuing thanks both before and after meales.

WHen thou addrestest thy selfe to Dinner, or to Supper; or vwhen thou receiuest any good blessing at the hands of God, remember that thou be still thankfull vnto him. Put not a morsell of any thing into thy mouth in thy Meale, before thou hast desired Gods blessing vpon it; and after that thou hast receiued it, and fed thy selfe with it, forget not to returne thankesgiuing vnto the Lord for it: And thinke not this sufficient, if thou thy selfe performe this dutie, but haue a care to cause thy Children, thy Seruants, and all thy Family, to doe the same.

Ephes. 5.
Heb. 13.
Psal. 103.

The

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The fixt Exercise.

Euening Exercise of Reading, Catechising, Singing, &c.

Gen. 18. 19

2 Tim. 30.

15

Col. 3. 16.

Psa. 55. 17

Dan. 6. 10.

IN the Euening, when thou makest an end of thy bodily worke, be not thou vnmindfull to seperate some time, for the putting in practise of the exercises of Religion in thy Family : cause thine Household to come together ; then either read thy selfe, or cause some of thy Family to read something either out of the Bible, or out of some godly Booke, expounding the same : Examine thy Family in that which they heare read, Catechize them in the principles of Religion, sing Psalmes together with them, to Gods glory. So shalt thou finde the Euening thus spent, in this kinde of exercises, vwill bring much more ioy and comfort to thine heart, then spending of the euening in Cardes, Dice, and other kinde of Gaming ; vwherein worldlings doe take their felicitie,

The

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The seauenth Exercise.

Euening Prayer.

AS thou begannest the day, so end it
Avvith prayer: cause thy Family to
come together, meekely vpon your
knees, let heartie Prayer be made vnto
Almightie God. And suffer none of
any vnderstanding in thy Family to goe
to their Beds (vnlesse Sicknesse, or some
other extraordinarie necessitie mooue
them to it) before this Exercise be per-
formed.

2 Theſ. 9.
17

The eight Exercise.

Meditation in our Bed.

IN thy bed before thou fall asleepe,
looke backe vnto the former workes
of the day; call thy soule to a scruti-
nie, to giue vp an accompt how thou
haſt ſpent the day paſt, how thou haſt
paſt it ouer: And how farre thou haſt
walked with G O D, and vvherein (as
thou art able to remember) thou haſt
offen-

Ioh. 5. 14.
Ephes. 4.
26
Heb. 3. 12.
Iob. 1. 5.

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offended, and then crauing pardon for those sinnes whereunto thou art priuie, and entring into a resolution (as much as possibly thou mayest) for the time to come; to abandon and forsake them. Commit thy selfe, both body and soule, into the hands of God; vvho after these exercises thus spent, will giue vnto thee an holy and sanctified rest and sleepe.

Wisdom shall commune with thee when thou wakest, and guide thee when thou walkest.



Sabaoth Exercises; or a short
Direction how that day may
be best sanctified and
kept Holy.

The first Exercise.

Early sanctifying the Sabaoth day.

AS euery day, a true Christian so soone as hee is waking, should awake vvith God; so specially vpon this day, which the Lord commandeth so straightly to be

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be kept Holy vnto himselfe: And therefore vpon the Sabaoth day early, thou must awake with God, and seperate thine affections from all earthly things; and thou must haue a care to be stirring somewhat more betimes vpon this day, then vpon the other dayes; That so thou mayest begin to keepe it Holy, euen at the very beginning of the day.

Psal. 92.
Act. 20. 27.

The second Exercise.

Pruate Prayers:

BEing risen, assemble thy Family together, ioynly vpon your knees, with humble & sincere deuotion make your Prayers vnto him; humbly thanking his diuine Maiestie for all his benefits, particularly for his protection ouer you the night past, desiring pardon of your sinnes, &c. and crauing his assistance to direct you for the better keeping of the Sabaoth holy.

1 Thes. 5.

The third Exercise.

Pruate exercise before the publike meeting.

THe time before the publike Exercise, spend with thy Family in reading, Catechizing, singing of Psalmes, & preparing

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ring thy selfe and them, against the publike Exercise.

The fourth Exercise.

Timely comming to Church.

Act. 10. 33
Pro. 8.
Psal. 110.

WHen the time is come for the publike assembly, to meet there together at the publike Exercise, so that both thy selfe, and those which doe belong vnto thee, assemble timely there to be with the foremost; that so thou be not wanting at any part of the Exercise performed there by the assembly: Being there assembled, learne to demean thy selfe after this manner

Reuerence in behauiour in the Church,
and at the entring into it.

Eccle. 4. 17

Isa. 6. 9.
Gen. 28.

I When thou art entring into the House of G O D, into the Church, the place of publike meeting: Looke vnto both thy feete (saith *Salomon*,) that is, Consider vvhither thou art going, and what to doe; for the place thou art going into, is Gods House, there thou goest, to heare God speaking vnto thee by
his

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his Minister; and to speake vnto him by Prayer. And therefore looke that thou come thither, with a zealous and godly preparation.

2 When thou art thither come, if the publike Exercise be not yet begun, then as soone as thou comdest into thy Seat, fall downe vpon thy knees, and make this, or some such like oratorie Meditation.

*A Prayer to be said before the publike
Exercise doe begin.*

O Most mightie and eternall GOD, before vvhose presence, together vvith the rest of this Congregation, I vile and sinfull vvretch, at this time, doe present my selfe to heare thy holy Word: and to offer vp the sacrifice of Prayer and thanks-giuing vnto thee: blesse (I beseech thee) this our meeting; sanctifie and prepare my heart, that it may be apt and fit for this Exercise, which now wee haue in hand: enflame my heart with zeale, and teach me how to pray: open mine eares, that I may
heare

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heare; and mine heart, that I may vnderstand that which shall at this time, out of thy holy Word be taught vnto mee. Take from mee all vvandering and by-thoughts; and grant that now and euer, I may heare thy Word effectually, and pray vnto thee sincerely, through Iesus Christ.

How to pray in the Church.

Eccles. 5.

THis preparation made, and the publicke exercises beginning, in the publicke Prayer of the assemblie, be not rash vvith thy mouth, to vtter a thing before God; for God is in the Heauen, and thou art on Earth; therefore let thy Words be few. Thinke not that the mumbling ouer a few Prayers doth merit at Gods hands; or that thou shalt be heard for thy much babling; but let thy Prayer come from thine heart. When the Minister prayeth in the behalfe of the vvhole Congregation, let thine heart ioyne with him. Oft times stirre vp thy selfe in Prayer, and rouse thy selfe vp from thy naturall dulnesse and backwardnesse in this kinde, by inward

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ward sighes and groanes; and take heed that thy heart be not tossed about vvith vaine imaginations and fantasies, when thou shouldest lift vp pure hands and heart (as the Apostle speaketh) vnto God. The like obserue in the singing of Psalmes, which is a kinde of Prayer.

1 Tim. 2. 8

How to carry our selues in Sermon time.

THen after Publike prayer, in time of the Sermon, when the word of God is preached before thee, remember the counsell of the Wiseman: *Be neare to heare*; that is, be attentue, hearken with reuerence to that which shall be deliuered: vvhich that thou mayest the better doe, obserue these Directions: Haue thine eye fixed most commonly on the Preacher, that so thou mayest keepe it and thy thoughts from idle wandring: marke the Text, obserue his Deuision, marke how euerie point is handled, quote the place of Scripture which hee alledgeth for his doctrine prooffe, fold down a leafe in your Bible, from whence the place is recited, that so at your lea-

Eccle. 4. 17

G

sure,

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sure, after your returne from the Church, you may examine it : apply that which is spoken, to thy selfe ; and endeauour to be bettered by it. Continue in thy attentiu hearing vvithout vvearinesse, from the beginning vnto the end of the Sermon ; and see that thou depart not (vnlesse infirmitie of health, or some other very necessarie occasion call thee away) before with the rest of the Congregation, by after Prayer and singing of Psalmes, thou hast rendred thanks, for the comfort and instruction which thou hast receiued.

The fift Exercise.

How to carrie our selues after our departure from Church

After thy returne from Church, reuiue thy Memorie with a brieve repetition in thy minde, of that vvhich thou hast heard, before thy sitting downe to dinner : and then with thanksgiving, receiuing the blessing of God to thy bodily comfort, be mindfull to season the same vvith good and godly talke, to the glory of God, the comfort
of

Luk. 24. 13
Deut. 6.

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of thy soule, and the edification of those which are about thee.

The sixth Exercise.

Mixt exercises to be done betweene, or after the publike Exercises.

Betweene the publike Exercises, as also vvhhen both of them are finished, vse meditation, and conference about heauenly things; assemble thy Family together, conferre vvith them vvhat they haue learned at the Sermon; instruct and catechize them; read or cause to be read somewhat of the Bible, or some other godiy Booke vnto them: sing Psalmes together vvith them, and keepe them in from idle and vaine Exercises.

And vvithall, remember vpon this day especially, the vvorkes of Mercie: as God hath blessed thee vvith earthly things, so remember to helpe the poore and those which are in miserie. If any of thy neighbours be sicke, visite him: if any be at iarre, endeauour as much as in thee lyeth to be a make peace betweene them.

Deut. 6. 6.
A^ct. 17.
Psal. 147.
Heb. 6. 1.

1 Cor. 6. 1.
Neh. 8. 10
A^cts. 36.
Iames. 3.
Iob 31.

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And so with Godly Christian exercises, conferring, reading, and singing of Psalmes. with priuate Prayer also, and calling thy selfe to account how that day hath beene spent, continue the residue of the day; that so after an holy keeping of the Lords day, the Lord may giue thee an holy and quiet rest: and prosper thee the better the vveeke following; yea, the whole residue of thy life.

For the Sacraments

How to vse the Sacraments.

AS concerning the Sacraments; when the Sacraments of Baptisme is to be administred: haste not foorth of the Church (as many doe) but continue thy presence, that there thou mayest aright (vnto thy comfort) consider vvith thy selfe thine owne receiuing heretofore into the visible body of Christs Church and Congregation: as also that thou mayest offer Prayers vnto God for the Infant which is to be Baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the Lord,

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Lord so prepare thy selfe according to the direction in the Catechisme, as to be ready to receiue it (if it may be) euen so often as thou shalt perceiue it to be administered. And when thou approachest to the Table of the Lord to receiue it, come with all reuerence; and let thine heart be rapt with heauenly meditation: when thou seest the Bread and Wine deliuered, let thine heart within thee meditate so zealously and seruently vpon the passion of our blessed Lord and Sauour for thy redemption; as if with thine owne eyes thou diddest then behold his body nayled on the Crosse, and his precious blood shed for thy sake: let this, and such like meditations, enter into thy minde, and be not found vnthankfull.

Rules as concerning Reading.

IN Reading, first, take heede vvhath Booke thou doest read, that they be not lewd and vvanton, nor needlesse and vnprofitable, nor saouring of Popish superstition. But eyther the holy Scriptures, or other sound and godly

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Authors. In reading of the Scriptures, read not here and there, a Chapter, (except vpon some good occasion) but the Bible in order throughout, and that as oft as thou canst, that so by little and little, thou mayest be acquainted with the whole course and Historie of the Bible.

3 In reading of other good Bookes, read not here a lease of one, and a Chapter of another (as idle Readers vse to doe for nouelties sake) but make choyse of one or two sound and vvell penned Bookes; which read againe and againe, for confirming of thy memorie, and directing of thy practise.

4 Before reading, pray vnto God to bleise thee in that action.

5 In reading, settle thy selfe to doe it with attention.

6 After reading, apply it to thy selfe for thy instruction, in thy practise and imitation.

Prayer to be vsed before reading.

O Lord, whose Word is a two edged Sword, to cut downe all things that shall

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shall rise vp against the same, blesse me,
I beseech thee, in the reading of this thy
holy and heauenly Word; prepare mee
vvith reuerence to read it, enlighten
mine vnderstanding to vnderstand it;
worke in me, worke in me, true obedi-
ence to submit my selfe vnto it; that I
may lay it vp in the closet of my heart,
and bring it forth in life and conuersati-
on, through Iesus Christ, &c.

This Prayer is to be made, before the
reading of the Bible: which holy booke
of God (beside other priuate readings of
it) it shall be very good if thou read it af-
ter this manner, in thy house before thy
Family; one Chapter in the morning,
another at meales, another in the eue-
ning before Prayer: Beginning at the
beginning of the Bible, and continuing
to the end.

Of singing of Psalmes.

How to carrie our selues in singing
of Psalmes.

OFten sing vnto the Lord, and to
thy Soules comfort, in Psalmes,
Himnes, and spirituell Songs: behaue

Col. 3.
James 3.
1 Cor. 14.

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thy selfe reuerently in that action, bare headed, and with all due reuerence, as in the presence of the Lord: remember to sing *Dauids* Psalmes with *Dauids* spirit; sing with spirit, and sing with vnderstanding; regard that, more then the tune. All the Psalmes be very good and comfortable; yet more especially thou mayest vse this choyse.

Sing {	<i>In the Morning.</i>	} <i>Psal.</i> 3. 5. 16.	
	<i>In the Euening.</i>		} <i>Psal.</i> 4. 92.
	<i>In time of heauines.</i>		
		} 31. 91.	

After benefices, {	<i>publike,</i>	} 80. 90. 137.
	<i>prinate,</i>	

Commonly { at all times, {	} <i>Psalmes</i>	} 1. 8. 12. 15. 23. 25.
		} 26. 30. 34. 46. 47. 67.
		} 84. 100. 101. 103.
		} 116. 119. 246. &c.

A thanks-gining before meat.

O Lord our God and heauenly Father,
which of thy vnspeakeable mercie
towards vs, hast prouided Meate and
Drinke for the nourishment of our
weake

Spirituell Flowers.

weake bodies; Giue vs grace to vse them reuerently, as from thy hands, with thankfull hearts: Let thy blessing rest vpon these thy good creatures to our comfort and sustentation: and grant we humbly beseech thee good Lord, that as we do hunger and thirst for this food of our bodies, so our soules may earnestly long after the foode of eternall life, through Iesus Christ our Lord and Sauour, Amen.

A thanks-giuing after meat.

TO thee O Lord, O God, which hast created, redeemed, continuall preserued, and at this present time fed vs, be ascribed all honor, glory, power, might, and dominion, now and euermore. O Lord preserue thy Church vniuersal this Church in which we liue, the Kings Maiestie, the Queene, the Prince, and the Realme: Graunt thy Gospell a free passage; confound Antichrist and all Heresies; Finish soone these dayes of sinne, & bring vs to euerlasting peace, through thy Sonne our Lord and Sauour Iesus Christ. Amen.

Whe-

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Whether you eate or drinke, or what-
fouer you doe, doe all to the glorie of
G O D.

A Prayer for Morning.

O Lord prepare our hearts to pray.

O Most mightie and eternall G O D,
who art the Creator, guider, gouer-
nour and preseruer of all things, both
in Heauen and in Earth, vouchsafe wee
humbly beseech thee, to looke downe
with the eye of pitie and compassion vp-
on vs, miserable and wretched sinners;
who at this time are prostrate here be-
fore thee, to offer vp this our Morning
Sacrifice of Prayer and thanks-giuing
vnto thee. And although we be vnwor-
thie, by reason of our manifolde tran-
sgressions, to present our selues before
thee: yet wee humbly beseech thee, for
thy Sonne Christ Iesus, our blessed Lord
and Sauours sake, to accept of vs, and to
graunt these our Prayers and petitions
which we doe make vnto thee.

Wee render vnto thee Lord most
mighty

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mightie and most mercifull, humble and heartie thanks for all thy Blessings, and thy Benefites from time to time bestowed vpon vs; for our Election, Creation, Redemption, Iustification, Vocation, that measure of Sanctification in this life, and the assured hope of Glorification in the life to come: As also for our Health, Wealth, Peace, and Prosperitie: for the free passage of thy glorious Gospell; for sparing vs thus long, and giuing vs so large a time of Repentance; as also for all other thy Benefites, whensoever or howsoever bestowed vpon vs. Wee giue thee humble and heartie thanks more particularlie for thy gracious protection of vs this night past, and deliuering vs from all the perils and dangers of the same. And seeing thou hast brought vs to the beginning of this present day, vvee humbly beseech thee Lord, to protect and keepe vs in the same: vwatch ouer vs with thy providence; Shelter and defend vs from all the assaults of the vworld, the Flesh, and the Diuell. Keepe vs from all sinne, especia-

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espicially from those sinnes whereto by nature wee are most addicted; Make vs sorrowfull for our sinnes past, and seale vnto our hearts, wee humbly beseech thee, full assurance of the forgiuenesse of them, in thy Sonne our Sauour Iesus Christ: Increase our Faith, our Zeale, and our Knowledge, and make vs daily more and more to encrease in pietie, and true holinesse. Set a watch O Lord, before the doore of our hearts, that they thinke not; before the doore of our Lips, that they speake not; before all the parts of our body, that they doe not any thing which is amisse, or may breed offence. Bleise vs also wee beseech thee, in our calling wherein thou hast set vs: prosper that vvhich thou hast giuen vnto vs, and which in thy feare wee set our hands vnto. Stirre vs to imploy our selues faithfully, religiously, and industriously in our calling: giue vs all things needfull for this present life; and graunt that wee may so passe through things temporall, that our affection by them may not be vvithdrawne from things eternall.

Neither

spirituall Flowers.

Neither doe wee pray for our selues alone, but for the vvhole Church, and euery particular member thereof. Comfort O Lord, them that are comfortlesse, strengthen the vveake, vpholde them that stand, raise vp them that are fallen, send helpe, comfort, and consolation in thy good time, to all thy Children that are in neede, miserie, sicknesse, trouble, or aduersitie. Blesse this Church and Common-wealth wherein wee liue: enter not into Iudgement vvith the great and crying sinnes of this Land, but first remooue from vs our sinnes, and then take away thy heauie Iudgements, vvhich eyther alreadie are fallen vpon vs, or shortly we must needes feare that they will befall vs. Giue thy Gospell a free passage daily more and more: conuert, or else confound those which repine and hinder the propagation of the same. Reforme those things which are amisse, and graunt that thy glorious Maiestie may be exalted in this Nation euermore in sincere, pure, and holy vvorship: powre downe all thy Blessings both spirituall and temporall vpon
our

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our dread Soueraigne Lord the King,
the Queene, the Prince, and all their roy-
all issue; graunt them a long, happy, pro-
sperous, and religious life here in this
World, and in the world to come life
euerlasting. Blesse (good Lord) vvith
all blessings, the Nobilitie of this Land,
the Magistracie, Gentry, and Commo-
naltie of the same: be mercifull vnto all
those whom thou hast made neare and
deare vnto vs; sende forth painefull
Labourers into thy Haruest, and blesse
those whom thou hast alreadie sent;
particularly, good Lord in mercie be-
hold thy Seruant vvhom thou hast or-
dained to breake the bread of Life vnto
vs; giue to him, O Lord the Doore of
Vtterance, let thy blessing rest vpon
his labours; assist him in his Meditati-
on, and in his Studies, that both by life
and doctrine, he may be a guide vnto vs
in the vvay vvhich leadeth to eternall
life. These things, and all other, which
thou knowest meet and requisite for vs,
for thy whole Church, and euery parti-
cular member thereof, we humbly craue
at thy hands, in the name of thy Sonne
our

Spiritnall Flowers.

our Lord and Sauour Iesus Christ, concluding these our Petitions vvith that forme of Prayer which he himselfe hath taught vs, saying. Our Father which art in Heauen, &c.

A Prayer for Euening.

O Eternall GOD, and in Christ Iesus, our louing and mercifull Father; Wee poore, vvretched, and miserable sinners, doe prostrate our selues before thy diuine Maiestie, humbly acknowledging, and from the bottome of our hearts confessing onr manifold sinnes and vvickednesse, vvwhich from time to time vvee haue committed against thee. O Lord wee haue sinned, wee haue sinned; our sinnes are more in number then the Sandes of the Sea, or the Haires of our Heades; neither doe wee know whither to flie for comfort and helpe against the same, but onely by appealing from thy Iustice, to thy Mercie. To thee therefore doe wee come, in the name and mediation of our Lord and Sauour Christ Iesus, humbly beseeching

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befeeching thee for his sake, to pardon and forgiue vs all our finnes, vvhether they be finnes of omission, finnes of commission, finnes of ignorance, or sins of wilfulnelle; whether in thought, word, or deed, committed against thy diuine Maiestie. O Lord throw them out of thy remembrance, that they may neuer hereafter rise vp in iudgement against vs to condemne vs. And grant vnto vs, wee beseech thee, the assistance of thine holy spirit, that wee make a better conscience of our wayes, and walke more zealously and sincerely before thee then heretofore we haue done. O make vs heartily sorie as becommeth thy children, for that we haue offended thee so mercifull and louing a Father. Frame vs daily, and fashion vs to the likenesse of thy vvelbeloued Sonne Christ Iesus our Lord and Sauour, that in knowledge and true holinesse, vvee may glorifie thee before the world, and by the fruits of pietie and righteousness, may be assured and certaine of thy spirit and of thy loue wherewith all thou louest vs: worke in vs a certaine Faith,
and

spirituall Flowers.

and an assured Hope of thy Promises, the true f are of thy Maiestie; a perfect hatred and detestation of all sinne and wickednesse: worke in vs a sincere loue toward thy Children, and amongst our selues Patience, Knowledge, Vertue, Loue, Compassion, with all other graces of thy Kingdome; that in all our behauiour, thou our good God, mayest be glorified by vs, and in vs.

Stirre vp, O Lord, our dull and sluggish nature to call vpon thee continually: Frame vs wholly vnto thy will, and make vs to be content in what estate so euer it shall please thee to set vs; that so we liuing here in this world in thy feare, and dying in thy fauour, in the end may attaine to a ioyfull resurrection vnto eternall life.

In the meane while, good Father be mercifull vnto vs, in the things of this life: euen so farre forth as thou shalt see it most meet and requisite for vs. Graunt vs, if it be thy blessed vwill, the continuance of the blessing of Health, Peace, and Maintenance; and together with them, we beseech thee, let vs haue
H thy

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thy holy Spirit, to instruct vs in the true and lawfull vse of them, that vvee may more earnestly and seriously labour in our places and callings vvherein thou hast set vs, to the promoting and increase of thy Kingdome, and to the benefit and comfort of thy Children, Be mercifull, good Lord, vnto the Church vniuersall, scattered abroad vpon the face of the whole Earth; send helpe and comfort to all our Brethren wheresoeuer, which are in neede, affliction, or miserie: beat downe the furie and rage of Antichrist, and his Kingdome, and daily more and more entcrease the number of thy faithfull flocke.

And forasmuch as it hath pleased thee in mercie, aboue all other Nations of the earth, to power downe the sweet streame of thy blessings vpon this little Iland in which wee liue, by promoting of thy Gospel, and ouerthrowing of Idolatrie. Wee beseech thee, to continue towards the same, and to establish in this thy Church, a pure, perfect, and sincere Regiment thereof, that in the same, thy most glorious Maiestie may be exalted

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ted in sincere, pure, and holy worship; and that this thy Church may flourish and encrease, being through thy safe protection ayded, supported, and miraculously defended. Guide and rule, wee beseech thee, with thy holy Spirit every part and member thereof, especially thy gracious Seruant our dread Soueraigne Lord and King; graunt vnto him, O Lord, a pure and perfect zeale aboue all things to promote thy glory; giue vnto him the spirit of Wisedome, Discretion, and Gouvernement, that with all equitie & iustice he may see this whole Realme peaceably and quietly gouerned: Deliver him, O Lord, as hitherto most wonderfully thou hast done from all forraigne, and home-bred Traytors; and graunt vnto him, if it be thy will, a long and quiet raigne ouer vs, to the benefit of thy Church, and the aduancement of thy glory. Blesse also, we beseech thee, with abundance of blessings, both spirituall and temporall, the Queenes Maiestie, the young Prince, with the rest of the King and Queenes royall issue, and make them worthy instruments of thy
H 2 glory,

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glory, when time and occasion shal serue thereunto. Blesse O Lord, the Nobilitie, the Gentry, the Commonaltie, all the Estates of this land. Comfort all them that be comfortlesse; and remoue thy heauy iudgements from those places on vvhich they are fallen: lastly, for our selues, we become againe humble petitioners vnto thy diuine Maiestie. Blesse vs O Lord, and this whole Family, with thy grace and peace; make vs thankfull for all thy blessings from time to time bestowed vpon vs; forgiue vs the sinne which this day past we haue committed against thy diuine Maiestie. And as thou hast brought vs to the beginning of this present night, so protect, guide, and defend vs, wee beseech thee in the same. Deliuer vs, and all that doth belong vnto vs, from Fire, Robberie, or any other perill or danger, which this night may befall vs: giue vnto our bodies quiet rest and sleepe, that they may be the better enabled to vndergoe those places and callings wherein thou hast set vs: watch ouer vs, ouer our soules, and keepe them from all sinne and vncleannesse: from all euill

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euill motions, idle fantasies, vaine dreames, and sinister imaginations, and prepare vs daily more and more against the comming of thy Sonne Christ Iesus.

And now O Lord, we haue commenced our suites vnto thee; our Vnderstanding is weake, our Memorie is fraile, and wee are not worthy to pray vnto thee, more vnworthy to receiue the things we pray for : and therefore wee commend our selues and our prayers vnto thee, in the name and mediation of thy Sonne our Sauour, humbly begging and crauing things else needfull for vs, in that forme of prayer which hee hath taught vs, saying : Our Father vvhich art in Heauen. &c.

FINIS.

GEORGE WEBBE.

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Good Counsell.

- 1 **D**O nothing but by good aduise,
take counsaile of the Wise:
So that the clouds of ignorance
may vanish from thine eyes.
- 2 Whose hap it is to haue a friend,
that faithfull is indeed,
Is worth much more then kinsmen are,
that faile when we doe need.
- 3 For kinsmen gape for kinsmens death
in hope to reape the gaine
Of that they neuer labour for:
by any kinde of paine,
- 4 The company of him that's wise,
although he be but poore,
Is better then the Foole that's rich,
who layes vp craft in store.
- 5 Spare not to spend thy Golde and
for meat & drinck, and cloath: (wealth
For Wisedome, Learning, & for health,
or else to spend, be loath.

And

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And ten times blest the man is thought,
that from lewd Women flies :

And can correct his Eare sometime,
and Eye, from what he sees.

7 The Wisemen seekes vnto the Rich,
the Rich not to the Wise :

And why? because that worldly folkes
good Science doe despise.

8 He that hath Wit and Learning both,
and cannot guide the same.

Is like a Bell that wanteth sound,
or Cripple that is lame.

9 Loose not thy friend for slender cause,
but keepe thy friendship still :

For if thy Foe thee friendlesse know,
then will he worke his will.

10 Sith life is short, then liue at rest,
loue quiertnesse alway :

For he that is aliue to night,
may die within a day.

11 Do good with riches while they last
least when thou wouldst, thou want :

A little thing doth helpe them much,
with whom all things are scant.

12 The greatest wisdom in thy wealth
is for to watch thy Foe,

For euey man is not thy Friend,

A Garden of

that like a friend doth show.

13 When Markets barren be of Corne
and Victuals to be sold,

There hunger is : so is there griefe,
with him that hath a Scould.

14 Thy secrets seeme not to impart,
not to thy onely Child:

We see by prooffe, where men haue trust
that oft they be beguild.

15 Make of men that be more worth
then any Gold or Treasure :

In bragging Doult no wise man can
take any kinde of pleasure.

16 The Couetous man is neuer rich,
but still he scrapes for more:

To see his Neighbour liue at ease,
doth make his eye-sight sore.

17 The Patient man haue euer praise,
the Proud doth reape disdaine,

And Iacke will be a Gentleman.
if Office he obtaine.

18 The liberall man he couets not
the thing that is not his :

For still in wishing others goods,
no liberall dealing is. (giue,

19 A wise man learn'd, may knowledge
and minsh not his store:

The

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The Rich man if he giue his goods,
receiuers make him poore.

20 The sicknesse ſc re is perillous,
when men be ſicke for Riches:

It ſpoyles them of their ſleepe by night
and them from conſcience twitches.

21 He that will call vpon thy coſt
ſo faſt for Wine and Beere;

Will be full loath to thee or thine,
to make but halfe the cheere.

22 Thy trencher neighbour euer mark
he loues thee for his panch:

Of thanks to grow tenth part againe,
from him there ſprings no branch.

23 Likewise the godly meaning man,
which doth the others good:

Thoſe that doe taſte thereof (we ſee)
deſireth moſt his blood.

24 But if thou giue, giue thē that want,
that ſhalt thou haue againe:

To giue to them that needeth not,
thy gift is loſt in vaine. (ſlaine,

25 Let no man vveepe for him that's
but weepe for him that ſlue:

The danger of the one is paſt,
the other doth enſue,

26 Beware thou keepe not compnny
with

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with such as be too stout ;
Nor with such men as quarrell much,
the end is bad no doubt.

27 Nor to be angry with the man
that's prouder then thy selfe :

For Pride consisteth not in birth,
in goods, in land, or wealth.

28 Ten times vnhappy is the man
that dwels in malice still;

For he shall neuer liue in rest,
that lookes to haue his will.

29 Before thou sleepe, cal thou to mind
what thou hast done all day :

And if thy Conscience be opprest,
to God for mercie pray.

30 Lead such a life that still thy soule
may stand in state of ioy.

Although the world a thousand wayes
thy carefull conscience noy.

FINIS.



Spiritwall Flowers.

*A godly Meditation to be had in
minde at our going
to bed.*

BEware, let not the sluggish sleepe,
close vp thy waking eye,
Vntill such time with iudgement deepe
thy daily deedes thou try.

He that one sinne in conscience keeps
when he to quiet goes,
More vent'rous is then he that sleepest
with twenty mortall foes.

Wherefore at night, call well to minde,
how thou the day hast spent:
Thank God if nought amisse thou finde
if ought, betime repent.

The frisking Flea resembleth well
the crawling Worme to me:
Which in the Graue with me shall dwell
where I no light shall see.

The nightly Bell which I heare toule,
when I am layd in Bed,
Declares

A Garden of

Declares that Bell which for my soule,
shall sound when I am dead.

And sith my Bed a patterne is
of Death, and fatall Hearse;
Beware, it shall not be amisse,
thus to record this Verse.

My Bed is like my Graue so cold:
and Sleepe, which shuts mine eye,
Resembleth Death: Cloathes which me
declares the Mould so dry. (fold,

The rising in the morne likewise,
when sleepe night is past,
Puts me in minde how I shall rise
to iudgement at the last.

I goe to Bed as to my graue,
God knowes when I shall wake:
But Lord, I trust thou wilt me saue,
and eke to mercie take.

Amen.

The



THE SOLACE OF THE SOVLE.

VVith fierie wings sublime thy selfe my spright,
Mount to the throne where neuer change shall be:
The Earth despise, in that take no delight,
Where nought but change presents it selfe to thee:
Low shadowes here, true substance raignes about:
Then scorne the worst, and learne the best to proue.

Let not Conceit, deluded with Vaine showes,
Transport thy doome, to fixe assured trust
In brittle stufte, by course which ebbes and flowes,
And must dissolve in end, to rotten dust.
Such subiect base, and matter vile by kinde,
Should not subdue the force of heauenly minde.

From living Fire, thou first eternall came,
Not thrall to Death, a vassall to thy good,
A Lampe of light with euer burning flame,
Insufide with Grace, and nourc'd with Angels food:
Staine not thy birth, nor worth, of so high price,
Nor bastard prooue, to follow cursed vice.

24
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Great be thy gifts, and vertues, if thou please,
To know, to iudge, to rule all things at will :
The World was made for thine aspect and ease,
And nought therein, might breed thee harme or ill :
In lieu of these, there is requir'd but this,
To loue and feare the Lord of ioy and blisse.

Then wake my soule, exalt thy selfe on high,
Be blinde no more, but vse thy force and might :
Let Folly sinke, let painted Pleasure die :
Shunne Darknesse deepe, and seeke the blessed Light :
For Earth yeelds toyle, care, discord, paine, and grieve :
But Heauen giues rest, peace, comfort, and reliefe.

FINIS.



